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Miss Myrtle Pike
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3/46

Pres. Marston Addresses Convention

Chilton's Corner

USSIAN BIBLE INSTITUTE

n these days when most of us thinking in terms of the Big e and especially of big ls, it may be edifying and shing to lift our eyes for a e from the political aspects e spiritual relationships.

me are looking with real r upon Soviet Russia, while s view her with growing rust, but whether with favor istrust we have to think of Russian Bear no matter what reaction may be to his activi- or his disposition. Only this ing I noticed a fellow trav- on the train who was quite rbed in a Harvard textbook Soviet Russia, and upon ging my neighbor upon the ect, I found that her attitude one of growing enthusiasm ese people and for this great try. Certainly, it would ap- that there are many who d fraternise with the Russian and say nice things concern- him, but few are really bur- d with the question of feed- him with the Living Bread. e tragedy of the hour from standpoint is found in the that we have thought of men tists of rightists and not as s needing salvation. In our ation with the political we forgotten the spiritual. In g Post War Planning we ignored THE PLAN of sal- n. In talking about the Table we have been un- ul of the Man of Peace.

ould be a most wholesome e if we as evangelicals make ourselves familiar all the various agencies have as their goal the ng of the Gospel to the Rus- people. We would suggest eading of the organ of the n Missionary Society en- "The Friend of Russians." we should acquaint our- with the work of the Rus- Bible Institute. A brief of this excellent institu- appeared in the Missionary of last February. This by H. H. Janzen is worthy careful perusal. Of course are other agencies which d our attention and call r active support and pray- ut we must confine our- to this one for this column.

institution was founded ened on the 4th of Janu- 943. It appears that the Lord great burden upon the f Rev. Peter Deyneka, di- of the Russian Gospel As- and Dr. Oswald J. pastor of the Peoples in Toronto, to open this that young people from the Russians and Ukran- uld have an opportunity Bible training.

Bible Institute is located nto. The Russian Gospel tion was willing to fi- this work, the Peoples in Toronto providing the g, thus the school came ng.

first term saw an enroll- seventeen with two full chers and one coming for ing of special courses in The school offers a three urse of the type usually ed with that of the best Bible Schools, the only dif- being found in the fact courses are given in the language.

strength of the vision as d with this work is not overed in the fact that rthern part of Western

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BE SURE TO READ
In This Issue

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4. Report of Lutheran Hour Radio Survey. Page 10.
5. Greece Needs the Gospel. Page 2.
6. Book Reviews. Page 6.
7. Citadels of the Faith. Page 15.

Every Page in this issue contains vital information which our readers cannot afford to miss.

Leslie R. Marston

Field Secretary's Convention Report

A. E. Janzen New Secretary

Owing to the decease of Dr. H. W. Lohrenz, on March 16, 1945, who for many years served as Executive Secretary and Treasurer of the Board of Foreign Missions of the Conference of the Mennonite Brethren Church of North America, it became necessary to fill the vacancy by a new appointment.

Word has reached us officially of the appointment of A. E. Janzen, Hillsboro, Kansas, to the office of Executive Secretary and Treasurer of the above named board. Already Mr. Janzen has assumed the duties of his office and has been fully authorized to transact the business and perform the duties incident to the office of Executive Secretary.

Our readers will be more than interested in this appointment and will pray that God's richest blessing may rest upon His servant as he enters upon this responsible post.

Dr. W. W. Ayer Addresses N.A.E. In Kansas City

KANSAS CITY, Mo., April 25—Dr. William Ward Ayer, pastor of the Calvary Baptist Church of New York City and one of the original members of N.A.E. delivered an address on "Christ or Collectivism" at the first N.A.E. rally in Kansas City, Missouri, Friday evening, April 13th. The audience, which filled to overflowing the Little Theatre section of the Municipal Auditorium, was visibly moved by Dr. Ayer's great message. Twelve different denominations and the Christian Business Men's Association, the Gospel Missionary Union, the Salvation Army, the Central Baptist Seminary, the Kansas City Bible School and College, and the Kansas City Bible College were represented in the meeting. The large audience frequently broke into spontaneous expressions of approval when Dr. Ayer insisted upon nation-wide revival, renewed missionary zeal and the utilization of modern methods in meeting the great missionary opportunities which will immediately follow the war, as the alterna-

(See Address, Page 13)

"Except the Lord build the house, they labour in vain that build it."

This seems a fitting scripture as text for the report which I have to bring to this convention. The National Association of Evangelicals has reached its second birthday as a corporate body. Of interest, not only to the 800,000 Christians who are members, but also to the vastly greater number who as yet are sitting on the side lines watchfully waiting, is this question of whether the Lord is in the movement. If it is simply another organization, man designed and man planned, the millions of interested but cautious Christians will not lend their support for there is a growing weariness of the multiplication of agencies with worthy purpose but questionable necessity.

We come to you with a conviction which has deepened through the years to say that we know that God is building the house for we have seen Him at work upon its foundations. His Spirit, brought the 15 pioneers together in Chicago in 1941, and strangely moved upon 170 who sat for three critical but precious days in fellowship in St. Louis in 1942, which gathered more than 500 of us in Chicago in 1943 to adopt a constitution, still leads us on. The breath of God inspired those evenings of prayer with which every convention has been opened. The anointing oil of the Spirit came upon us in the unanimous adoption of a constitution and a forthright statement of faith at the Chicago convention in 1943. There is no accounting for the unanimity of spirit and action on the part of members of the 33 denominations there present on other grounds than that God Himself was moving upon us and preparing to do a new thing in His church.

For centuries the Church has been torn by dissensions and divisions. These have resulted in the rise of the denominations which have multiplied in recent generations until no man knows the number thereof. Modernist and evangelical can and do agree on one thing: that these divisions are harmful to the Church. The formula for correction of the situation is not so easily agreed upon. As in doctrine, modernists and evangelicals find themselves divided into two schools of conviction in this matter.

Modernists believe that there

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Annual Speech Of The President Of The National Association Of Evangelicals

The leaders of evangelical America are represented here today. You are the men who command various armies, divisions and regiments of the united forces of truth in conflict with the axis of error.

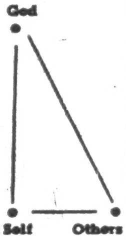
For you wisely to lead the forces in your respective sectors, reconnaissance missions now and again are necessary to bring an over-all picture of the terrain over which you are to advance, revealing the disposition of the enemies forces and resources, and clearly defining the objective.

Our purpose this morning is to make such a reconnaissance report on the cause of evangelical Christianity in this age.

I. Religion's Eternal Triangle

The swirling currents of today's confused religious thought and practice are unintelligible unless viewed with reference to one or more fixed points by which to determine the prevailing directions of the various trends. Such points we have found in what we choose to call "Religion's Eternal Triangle."

The three cardinal points of reference in all human existence are God, Self, Others. The Christian pattern of relationships among these points may be represented as a right-triangle as here diagrammed.



When Jesus was asked to state the first and great commandment, He phrased it in terms of a vertical relationship between man and God: **Thou shalt love the Lord thy God with thine entire being: heart, soul, mind, and strength.** This relationship is represented by the line God-Self in the diagram.

But Jesus refused to state the first essential, the vertical in religion, without adding the second essential, the horizontal: Thou shalt love thy neighbor as thyself. This is the line Self-Others in the diagram.

The third side of the triangle is the line God-Others, representing God's direct relationship with others, and the further fact that my relationships with others are not limited to the social direction, Self-Others, but may also include spiritual relationships through prayer, Self-God-Others. Our present concern is not with this third relationship and we briefly mention it in passing only to complete the description.

It is readily apparent that the shortening of either the vertical reach toward God or the horizontal reach toward Others will reduce the spiritual capacity of life, approaching zero as either arm withdraws toward Self.

The history of the church reflects a too exclusively vertical emphasis at certain periods of pious withdrawal from the world and monkish isolation from society in a strenuous concern for individual holiness and personal salvation; and at other periods a leveling of religion to the social plane of service with no lift of supernatural power for such service.

The neglect of the horizontal or social direction of religion is condemned by the Apostle James who wrote that faith toward God is dead unless that faith is expressed in good works toward my brother (James 2:14-26). The neglect of the vertical direction of religion is condemn by the Apostle Paul who wrote that those fail to reach the law of righteousness who seek it by good works outside the righteousness of Christ (Romans 9:31-32). There is no conflict between the two, but rather firm accord with their Lord who so clearly taught that if I

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Area Ministers' Organization Is Discussed Here

ONEONTO, N. Y., April 3—Steps to organize a chapter of the National Association of Evangelicals were taken at a meeting of area Protestant ministers in First Baptist Church of this city.

Rev. Melville G. Hatcher, secretary of evangelism, NAE, spoke in the afternoon on "Facts About the NEA." In the evening, he talked on "Dangers Concerning Evangelical Christianity."

Mr. Hatcher called for spiritual unity which would cross denominational lines and unite Christian believers in Christian service. He said the greatest need was "experience of God's love within men's hearts."

"The NAE is a movement of Bible believing Christians," Mr. Hatcher declared. "The idea of organizing the churches and ministers in this area is to bring about a pooled Protestant strength and united Protestant voice."

At the afternoon session, Rev. R. A. Vosburgh, Edmeston, conducted the Bible study.

The committee arranging the meeting consisted of Rev. Richard R. Lloyd, First Baptist Church, Rev. R. N. Wilkinson, River Street Baptist Church, and Rev. H. J. Davenport, Burlington Flats.

Mr. Wilkinson declared that a chapter of the NAE is expected to be organized here shortly.

Notice
WAR RELIEF NEEDS FUNDS

The War Relief Commission of the N.A.E. in order to send the thousands of tons of clothing to the war stricken areas of Europe is in need of adequate funds to pay for processing and overhead expense which is quite heavy. Those churches in sympathy with this great program are asked to devote a certain day in their calendar for the taking of a special thank offering to underwrite this work.

Because the call is urgent, the Commission is calling for an immediate response.

All offerings should be sent direct to Mr. J. William Smith, Jr., Treasurer War Relief Commission, N. A. E., 2124 Lincoln-Liberty Building, Philadelphia, Penna.

Greece Needs The Gospel

Rev. K. Paul Yphantis

Converted in Japan, Mr. Yphantis returned to Greece to minister to his people, interned in a Nazi concentration camp, was released and returned to America, where he has traveled extensively telling of the horrors of war torn Greece.

It was in the spring of 1942 at the height of starvation in Athens. As American citizens we were already notified to be ready to leave the country at a moments notice. We were being exchanged with Axis nationals. On a Friday evening, as usual, we gathered at the Parliament Hall to listen, this time to the testimony of a high government official who had been recently converted. We met here, because when the Fascists entered Athens they drove us out of our meeting place and offices. But God had something better for His work. In a few days He gave us the use of this government auditorium which of course was not in use. Here in this new place we met for months three times a week, Friday evening being a testimonial hour. In spite of conditions the Gospel continued to be preached in all its beauty and power. Truly "man's extremity is God's opportunity"—and surely he continues to make "the wrath of man praise Him."

On this early evening, outside, the street were still crowded with starving, ragged, and depressed multitudes, who were in search of food. One was conscious, as always, of that vicious and sinister Nazi force, which was imposed everywhere and on everything, terror, hate, and disdain ruled. But inside this Hall there was a peculiar sense of calmness and security. It was fairly crowded. To all appearances the visitors came to hear this new convert to a vital faith in Christ, not out of curiosity alone but also because of a real hunger for the Bread of Life and for a light from God in such dark times. For, when the meeting commenced, there was a hush and earnest quietness all over the congregation.

This is in short part of the testimony of the speaker of the evening:

"I have been," he said, "a lover of books all my life from my childhood up. I have built a large library in my home of many choice books. To make it complete, I included the Koran and also the Bible. The Bible, however, was placed by me in the darkest corner of the last shelf, for I had no use for it. To me, it was nothing but a conglomeration of fables fit for the ignorant and not for the learned. But some time ago I came face to face with the towering personality of Jesus and He conquered my heart. Since then that book which I so long neglected stands on top of all my library. Now the Bible comes first as the Book of the wisdom of God and all other books come as utterly secondary. To think, he said, in my own library there was such a hidden treasure for so many years and I did not know it!"

Rev. K. Paul Yphantis

The following day an urgent message reached me from an old man of eighty four, that I see him at once. I knew the man well. He was a hardened soul and an enemy of the Gospel. He had done a great deal to hurt the cause of Christ but that did not hinder us from leading both of his daughters and grandchildren to Christ. I was suspicious that he wanted to see me because he was starving and wanted help, bread. I hesitated but when a second message reached me two days later, I decided to go and find him outside of Athens where he and his daughters had moved because his home in Piraeus was destroyed by bombs. He said in the second message, "my end is nearing and I have something important to tell you, plase come at once."

When I reached his hut, he was sitting outside on a stump of a tree. He got up instantly and with both of his hands he shook my hand warmly. His face looked

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American Bible Society Reports Printing In 1,068 Languages

Some part of the Bible has been published in 1,068 languages and dialects according to a report just issued by the American Bible Societl. Six new languages appeared in print for the first time last year. Three of these are African dialects, Gio, spoken in Liberia; Holo or Kiholo, in the Belgian Congo, and Kim, spoken in French Equatorial Africa. Two dialects were published for use in Assam, Sangtam Naga and Southern Rengma Naga.

Twenty-five thousand Indians in Colombia now have the Gospel of St. Mark in Guajira, the first part of the Bible to be published in their own tongue. The work was done by the American Bible Society at its headquarters in New York City.

The whole Bible has been published in 184 lanquages; the whole New Testament in 235 additional languages; at least a complete book of the Bible in 560 additional languages and selections of the Bible in 89 more languages.

BIBLE PLATES IN MANILA 90% UNDAMAGED

The Bible House in Manila, belonging to the American Bible Society is badly wrecked the Society has learned from its secretary there, the Rev. William H. Fonger, who was recently released from the internment camp, Los Banos. Plates for printing Scriptures in various Filipino dialects were stored in a concrete vault at the rear of the Bible House. About ninety per cent of these are undamaged, according to Mr. Fonger, but must be cleaned, and oiled and restored in a safe place. Printing will not be possible in Manila for many months, it is expected.

The American Bible Society already has on the press in this country 200,000 Gospels in Tagalog, Ilocano and Cebuan for the Philippines which will be forwarded as soon as they are ready.

RECORD SCRIPTURE DISTRIBUTION

A total of 12,403,541 copies of the Scriptures was circulated by the American Bible Society in 1944, this distribution breaking all previous records of the 129-year-old Society. The figures were 825,857 Bibles, 2,595,696 Testaments, 8,981,986 Gospels and other Portions of the Bible. The two years 1928 and 1929 exceeded 11,000,000 and 1927 exceeded 10,000,000. No other years have been so large.

Even more striking is the comparison for whole Bibles, the 1944 number being 65 per cent more than the previous maximum, which occurred in 1883, when the Bible Society was undertaking to supply each home in the United States, where needed, with a Bible. The present large figure is the result of requests for Bibles from the Army and Navy and to the striking increase in Latin America.

The Testament figures were exceeded only by the previous year 1943. No small factor in the large distribution of Gospels were the record circulations in Mexico and Brazil.

Chilton--

(Continued from Page 1)

Canada may be called the North American Ukraine where many sections have as high a per centage as 75 per cent of Russians and Ukranian people not to mention the large numbers in the United States and South America, but also the call from the great fields of Russia with its teeming population of one hundred and seventy million souls.

With the vision of the ancient prophets, the founders of this school are burdened with the fact that the Slavic race is the most neglected among the white races as far as the preaching of the Gospel is concerned. The aim, of course, is to make this school a feeder for this great field which is "white already to harvest."

This school is now in the third year of its history with thirty-five students now enrolled in its classes. Students come from as far as Alberta, Saskatchewan, Manitoba, Quebec, Ontario and different places from the States. We commend to our readers this work for their support and prayers.

Do not forget to send your thank offering for the War Relief. To open the way you must give today.

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e of the most aggressive leaders in the Youth For Christ movement is George Wilson of Min- epolis. He is pictured here addressing one of the rallies that attracted 6,000 on a recent turday night. Mr. Wilson is a graduate of the Northwestern Bible Institute and is the blication manager of THE LOT, the editorial repre- ntative of the school. In dition to this, George runs book store and is a pub- her of books in his spare ne!

60 To Receive Degrees At Northern Baptist Seminary Commencement

Closing the 32nd annual session, Northern Baptist Theological Seminary will begin the 1945 commencement exercises with the baccalaureate sermon at 11 A. M. Sunday, May 13, by the Rev. Lewis E. Olson, pastor of First Baptist Church of Fort Wayne, Ind. The service will be held, as traditionally, in Second Baptist Church, 1857 W. Jackson Blvd., the seminary's birthplace.

The annual missionary service, at 7:45 P. M. the same day, is scheduled in Judson Baptist Church, Oak Park, with the Rev. William C. Smalley, secretary of the Baptist Union of Western Canada, as speaker.

The graduation ceremony, on Thursday, May 17, at 7:45 P. M., is scheduled in First Congregational Church, Washington and Ashland Blvds., with Dr. Robert G. Lee, pastor of Bellevue Baptist Church, Memphis, Tenn., as commencement speaker. Both Olson and Smalley are to receive the seminary's honorary doctor of divinity degree.

According to President Charles W. Koller, there are 60 candidates for degrees. Of these, 26 are in the graduate school of theology, and the others in the theological college.

Candidates for the doctor of theology degree are: Thorwald W. Bender, pastor of Immanuel Baptist Church, Milwaukee, Wis.; Ernest R. Campbell, Eugene, Oreg.; Wilbur T. Dayton, Marion, Ind.; Hendon M. Harris, Jr., pastor of the East Chicago, Ind., Baptist Church; Claude A. Ries, professor of New Testament Greek at Houghton College, Houghton, N. Y.; and Arnold C. Schultz, the seminary's professor of Old Testament.

Candidates for the bachelor of divinity degree are: Alf E. Anderson, 1145 N. Long Ave., Chicago, Ill.; Edgar W. Boss, Glen Ellyn, Ill.; Miss Elizabeth D. K. Chapman, Royal Oak, Mich.; Carl E. Denning, Plainfield, Wis.; Vergil G. Gerber, assistant to the pastor of Tremont Temple, Boston, Mass.; William J. Duncan, Wheaton, Ill.; John L. Groom, youth leader, North Shore Baptist Church, Chicago; David R. Heagley, Winston-Salem, N. C.; Marion T. Jackson, 4234 S. Calumet St., Chicago, Ill.; Earl S. Lehman, Lancaster, Pa.; John Mostert, Calumet City, Ill.; Warren Lee Oliff, pastor of Oak Grove Baptist Church, Peoria, Ill.; William W. Patton, 1500 Chase St., Chicago, Ill.; Thomas H. Walsch, 124N. Albany Ave., Chicago, Ill.; Richard C. Weeks, Albion, Mich.; Robert D. Wiegner, pastor of Lebanon Baptist Church, Watertown, Wis.

Candidates for the master of religious education degree are: Mrs. Carl F. H. Henry, 3026 W. Washington Blvd., Chicago, Ill.; Miss Helen E. Nickel, Mountain Lake, Minn.; and Mrs. David B. Probert, 4838 W. Adams St., Chicago, Ill.

Candidates for the bachelor of theology degree are: Charles R. Bartels, pastor of Tabernacle Baptist Church, Terre Haute, Ind.; Kenneth L. Beilby, pastor of Paw Paw Baptist Church, Paw Paw, Ill.; George J. Bennett, pastor of First Baptist Church, Chillicothe, Ill.; Ralph E. Bratton, Rockford, Ill.; Harry R. Chastaen, pastor of Pewaukee Baptist Church, Pewaukee, Wis.; Martin Eadelman, Asttabula, Ohio; Robert D. Eaton, pastor of First Baptist Church, Three Rivers, Mich.; Morgan S. Gates, Corona, Calif.; Vernon L. Gibb, pastor of Tampico Baptist Church, Tampico, Ill.; Harry B. Gray, pastor of United Bohemian Baptist Church, Cicero, Ill.; Robert D. Greenman, Farmington, Mich.; Ray M. Hamer, pastor of First Baptist Church, Ava, Ill.; Oriel L. Hansen, pastor of Edgewater Baptist Church, Chicago, Ill.; George E. Hines, Dell Rapids, S. Dak.; Sidney G. Larson, pastor of First Baptist Church, Greencastle, Ind.; Raymond W. McLaughlin, pastor of Federated Church, Saline, Mich.; Herman E. Meyer, pastor of Tremont Baptist Church, Tremont, Ill.; Rolf L. Parelius, 124 N. Albany Ave., Chicago; D. Raymond Parry, 4316 N. Meade Ave., Chicago; John H. Potter, pastor of First Baptist Churches of Clear Lake and Goodwin, S. Dak.; Richard Rud, pastor of First Baptist Church, LaMoille, Ill.; Felix Runquist, pastor, Immanuel Baptist Church, Menomonie, Wis.; Freeman L. Schmitt, pastor of Lincoln Blvd. Baptist Church, Muscatine, Iowa; Donald G. Smith, pastor of First Baptist Church, Amboy, Ill.; Daniel Szejda pastor of Ukranian Baptist Church Chicago, Ill; Lyle E. Tanner, Ashtabula, Ohio; Earl J. White, pastor of First Baptist Church, Flora, Ill.; Edward B. Williams, pastor of First Baptist Church, New Berlin, Ill.

Candidates for the degree bachelor of religious education are:

Kathleen E. Bowser, New Kensington, Pa.; Ruth H. Bryant, 7703 S. Aberdeen St., Chicago, Ill.; Donna F. Dayton, Marion Ind.; Helen F. Johnson, Kenmare, N. Dak.; Herbert B. Munce, Brighton, Mich.; Eileen Prickett, Cheneyville, Ill.; Mrs. Norman D. Renn, Palisade, Colo.

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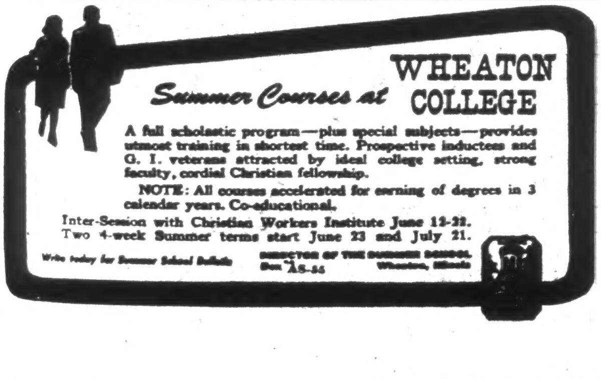

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Soldier Field Youth Service To Break All Records

CHICAGO, Ill., April 30—Climaxing 150 religious rallies in Middle Western cities and hamlets during the month of May, a Memorial Day evangelistic rally in Chicago's Soldier Field is being planned as the largest united Protestant service in the Windy City's history. The sponsoring committee, composed of evangelical leaders representing all denominations, expects a turnout exceeding 100,000 persons.

Growing out of the weekly Youth for Christ meetings, attendance at which swelled to 28,000 at the October master rally in Chicago Stadium, and out of the Greater Chicago Easter Sunrise Service which draws more than 50,000 persons annually, the Memorial Day program is designed to bring a religious emphasis on a great national holiday.

Previous to the main service scheduled for 7 P. M., a half hour preliminary program will include special musical numbers featuring a combined brass band of 300 instruments and a combined choir of 5,000 voices. Col. Harry Otway of the Salvation Army, one of the nation's musical specialists, will direct the band, and Talmadge J. Bittikofer of Detroit, musical director with the "America Back to God" radio crusade, will lead the choir. Outstanding speakers and testimonies from all over the world will be presented.

Memorial Day afternoon the Youth for Christ group will present a double-header baseball game in Grant Park, featuring Lane Tech vs. Waukegan High in the first game, with Wheaton College vs. Glenview Naval Air Station in the second frame. Rogers Hornsby is slated for the job of umpire. Out of town visitors can take advantage of the opportunity to see the Adler Plantetarium, Shedd Aquarium, and the Field Museum.

Part of the countrywide evangelistic movement which is helping to gear America for spiritual revival, the Soldier Field Rally is expected to precipitate an overflow from coast to coast. Interest in the rally will be promoted by five evangelistic teams, which during May will circuit 150 cities and villages in the Chicago area for concentrated one-night meetings.

Feature of the service at Soldier Field will be a colorful missionary pageant, with the brilliant spotlight singling out groups representing the bleeding nations of the world, and disclosing their spiritual need. During this pageant, a human cross of servicemen will march across the field. The combined choir and band will sing special arrangements of Gospel hymns, and as the service closes with a musical rendition of "The Holy City," lights will dim out in the huge amphitheatre, and three living white crosses will be discerned in the stands, accompanied by the sudden appearance of angelic figures, blowing golden trumpets upon the colonnades.

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Christian nurses are shown singing in one of the recent rallies held in Minneapolis....Youth is on the March, in a program that is streamlined, yet winning hundreds of souls to Jesus Christ every Saturday night.

A pre-convention feature of the National Association of Evangelicals was a youth conference directed by Torrey Johnson with youth leaders from various cities convening for a time of spiritual refreshing and planning for the coming year.

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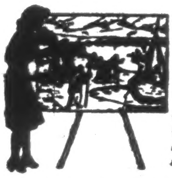

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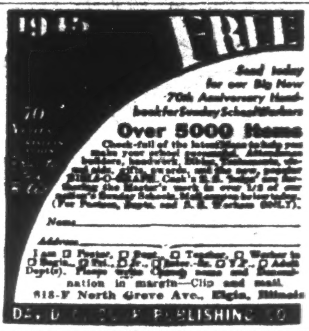

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Youth Column

By C. Stacey Woods

“After this war, Christian mis- ns will have the greatest op- tunity in history,” said Dr. over, Home Director for North erica of the China Inland Mis- n, in a recent address to an er-Varsity rally at the Univer- y of Pennsylvania, “but it will brief.” In the face of this chal- ge, the greatest need of the r is consecrated young men women to answer God's call. The Inter-Varsity Christian Fel- ship is seeking to reach the est youth that this nation has fer in order to enlist them in greatest of God's callings, ionary service. With the wth of the indigenous ches and the increased na- al leadership, missionaries needed who are big enough to the more humble positions as that of training leaders guiding behind scenes. most countries this is a time eaping, following the preliminary work of former saints of God. No time were the words of our Lord more pertinent: “The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send labourers into his harvest.”

It has been said that the church which is not a missionary church will soon become a mission field. If a church's missionary interest is a barometer of its vitality, the same is certainly true of an Inter-Varsity college chapter.

The Fellowship seeks to make missions an integral part of the whole program. Besides a missionary secretary on the Inter-Varsity Staff, missionary secretaries have been elected by many of the individual chapters. It is their responsibility to make the best mission biographies and study materials available for the students, to see that one prayer meeting at least is devoted to missions each week, to get in touch with alumni on the field, and to arrange for missionary speakers and conferences. The Inter-Varsity Missionary Prayer

(Continued on Page 7)

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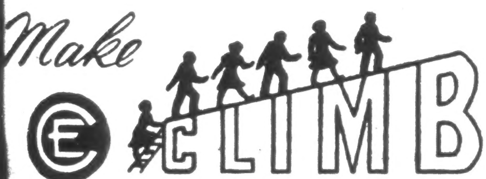

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11th Annual Pastors' Conference Held At Providence, Rhode Island

PROVIDENCE, R. I., April 16—The eleventh annual Pastors' and Christian Workers' Conference of Providence Bible Institute was held in Providence from April 2 to 5. Due to strict conformity to O.D.T. regulations governing conferences, the out-of-state registrations were lower than in previous years.

The Conference speakers were Dr. Samuel M. Zwemer, Professor-Emeritus of Missions and the History of Religion at Princeton Theological Seminary; Rev. Frank C. Torrey, pastor of the Calvary Independent Church, Lancaster, Pa., and Director of the Lancaster Missionary Conference; Rev. Hermann G. Braunlin, pastor of the Hawthorne Gospel Church, Hawthorne, N. J.; and Mr. Kenneth E. Keyes, head of The Keyes Company, realtors, of Miami, Florida.

Meetings began at 9 each morning, running through until 3:30 in the afternoon, with an evening meeting at 7:30. The many pastors and Christian workers who attended were blessed and helped by the inspiring and practical messages brought by the Conference leaders. Dr. Zwemer gave the missionary emphasis; Pastor Torrey brought a series of studies in the Song of Solomon; Mr. Braunlin spoke on “How to Eliminate the Summer Slump;” and Mr. Keyes gave a series of talks on “Selling Tithing to Your Church Members.” In addition there were devotional periods, and discussion hours. Music for the Conference was provided by the Radio Carollers of Providence Bible Institute.

Pennsylvania House Of Representatives Passes 'Released-Time' Bill

HARRISBURG, Pa. (RNS) April 20—The Pennsylvania House of Representatives has passed a bill providing that public school children may attend religious instruction courses for not more than one hour a week. The bill goes to the State Senate for action. The vote was 199 to 1, the dissenting vote having been cast by Rep. Elwood R. Welsh, (D), Philadelphia.

The proposal provides that boards of school directors may enter into agreements with religious or ministerial groups to allow pupils to attend religious instruction classes for not more than one hour a week. The movement to get the bill passed was started after a school board solicitor here declared the practice of sending pupils for religious instruction on released time was unconstitutional.

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Dear Reader:

As long as you live there may never be a more important year than the one ahead.

Christian young men and young women will be faced with greater demands for intelligent living for Christ than ever before. HIS is a magazine specifically designed to help them become more completely His—the Lord's—through reading its pages.

Already, many young people have yielded their lives to God as a result of reading HIS. Some have faced up to His call to missionary service. Just recently I heard of two girls who were kept from marrying unbelievers because of an article in HIS. Readers have been led to trust God when tempted to throw everything overboard.

The May issue is ready. Here are some of the titles:

WORRY, THE KILLER—what it does to you, and what to do about it.

VOCATIONAL OPPORTUNITIES FOR CHRISTIAN YOUTH—the tremendous story of Good News Publishing Company of Chicago, and plans of president Clyde Dennis for world-wide expansion of his tract publication ministry.

WHAT COLLEGE DID TO MY RELIGION—a challenging article written by a fellow who lost his faith at the university.

HOW SCRIPTURE MEMORIZATION CAN CHANGE YOUR LIFE—the power of God's Word for real Christian living, as demonstrated from a typical experience.

EVER GO TO SLEEP WHILE PRAYING?—or have trouble with your mind wandering from your prayer? One who knows how to pray tells how to meet this problem.

OSCAR, THE INVISIBLE—two servicemen appeal to their buddies to be as concerned about eternal matters as they are in obeying rules of protection against Oscar, the malaria mosquito.

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BOOK REVIEWS

By Charles G. E. Chilton

From Chaos To Character

By LESLIE RAY MARSTON

Some timid souls have become afraid of anything that is associated with the word psychology. Because of extreme findings and wild theories, the product of fleshly minds, there are those who steer clear of anything bearing this label. Liberal writers have brought the science into disrepute, and in consequence we find some devout Christians who refuse to touch such works with a ten-foot pole, and even where the biblical note is sounded they still look with distrust and suspicion, fearing such pages may prove but finger-posts pointing to hell.

This author is a Christian psychologist, and his approach is from this angle while his appeal derives its color from this medium. This should encourage even "the timid soul" to browse through its pages.

We are confident that this work will fill a distinct need in that it presents this science from the Christian standpoint. Because of divergent schools of thought many will be eager to read its pages, while others will welcome it because of its manner, method and motive as addressed to Christian Youth.

There are, of course, sincere scholars who hold that the scriptural description of man runs entirely counter to the conclusions of "scientific" psychology, and this raises a great issue, and yet one that does not come within the province of a book review. It is possible, however, that such may be too hasty in concluding that no good thing can come out of psychology. There is always danger of taking God out of the natural and of confining Him to the supernatural.

Leslie Marston captures this field for Christ and from his rich storehouse of knowledge (as an authority in this field) he gives us a new and a true perspective of things as they are and as they should be. With the touch of the master, he leads us from "chaos to character," and from the thraldom of self and of sin to the triumph of Christ.

Because the book is the work of a scholar it can yield its rich fruits only to those who are willing to take time to gather these by hand — the hand of patience and of perseverence. The book will prove interesting reading for bus and train but it will commend itself as challenging reading for study and classroom.

In these pages the author comes to grips with the false findings of so-called liberal thought and completely unseats them with the keen lance of truth.

We doubt whether we have found a more powerful attack on modernism than this writer brings under the caption: "Emotion and the Pattern of Life." We wish, too, that every young man could read chapter five of this book, entitled, "The Bankruptcy of Intellectualism." Because of its great strength as associated with many of these leading issues, it should be given a place on the shelves of our college libraries. Certainly its absence must constitute a distinct loss. Again, on page forty-seven this author reveals, in all its baldness and nakedness one of the fallacies of the hour. Such statements are more than gifted—they are great. Here is a piercing word on the question of belief:

"Assuming as self-evident the answer that the church does no longer function in any general or vital way in the control of conduct, one may venture to declare in answer to the latter querry that when men come to accept as true the principle that it matters little what one believes so long as one is sincere, it is only a matter of time — usually of a very short time — until it matters not what one does. The church cannot release its hold on the beliefs of men without relinquishing its hold on their conduct."

This book carries the atmosphere of ripe scholarship, but better far, it speaks with the words of one who is anchored to the Rock of Ages.

(Published by the Light and Life Press, Winona Lake, Indiana, 189 pages, Price $1.25)

Evangelism Today

MESSAGE NOT METHOD

By SAMUEL M. ZWEMER

The name of this author will in itself be a guarantee as to the character and worth of the book. Already we have found this work to be a true companion to our own thought and a real helper in the pulpit. Already we have quoted from its pages on two occasions.

The fundamental emphasis of the book is upon message in contrast to method. Evidently the writer feels that the church has been suffering from methoditis, and in its bondage to method it has lost its hold upon the message — the message which is "the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek."

This subject is presented with the passion and urgency of a man who is alive to the present crisis, and who would, therefore, "buy up THE opportunity because the days are evil." On page twenty-nine the author says:

"In a day of global war, when the four horsemen of the apocalypse are riding athwart all the smug isolationism and cheap pacifism, we must face realities. The seven trumpets, the seven seals, and the seven vials, all deal with God's day of doom, and that is why the preaching of the Gospel is such an urgent matter. The havoc wrought by sin calls for instant attention and radical treatment before it is for ever too late."

In developing his thesis, Zwemer shows that the message is Christ. He declares that the basis and motive of the World Mission is Christ.

The heart of the reader will burn within him as he runs through these pages. A special treat, however, lies in store for him when he reaches chapter fourteen, entitled: "His Ministers a Flame of Fire."

It is most significant that this author should make Pentecost the climax of his thought and of his treatment. He stresses the fact that God's program is personnel — that God's method is man. He shows that the answer to the present need is found in men filled with the Holy Spirit and committed to the proclamation and propagation of the "Old, Old Story of Jesus and His Love." The program centers in Pentecost and the emphasis in evangelism.

In chapter thirteen this gifted writer gives evangelical churches something to think about when he writes:

"Alas! most of us live on the coast and never strike inland. We are afraid of the venture. TIMID, SECTIONAL, PAROCHIAL, PROVINCIAL, SECTARIAN SOULS! Poverty-stricken, emaciated weaklings! 'I am of Paul, and I of Apollos and I of Cephas.' I am a Presbyterian; and I a Calvinist; I am a Methodist; — I am a High church Anglican. We forget that the smaller the hinterland, the smaller our resources. The smaller the diameter of our brotherly love, the smaller the circumference of our spiritual power. As the Psalmist says, we will only run the way of God's commandments, 'when he shall have enlarged our hearts.'"

Zwemer stresses message and not method, but far more than this, he shows that aggressive evangelism can come forth only through the medium of United Evangelical Action. A full Gospel mediated through a united people.

(Published by Fleming H. Revell Company, 122 pages, Price $1.50)

Born Crucified

By L. E. MAXWELL

It has been our privilege to read many classics of the spiritual life and some of them have a prominent place in our own library. The books quoted by this author find their place on our shelves and their language and emphasis have passed into the fibre of our own thinking. This work, however, combines the virtues and graces of them all. Moreover, it lifts up these great truths and sets them forth in the garment of our modern life and thought.

The title itself will strike an unfamiliar note for many readers, but it brings a challenge all its own, serving as it does to indicate the nature and character of the approach, and the fundamental emphasis made.

In his development, the author sets forth the believer's identification with Christ in all the aspects and workings of His redemption. He shows us that the language of the apostle Paul is more than a figure of speech when he declares: "I have been crucified with Christ." In this book the cross is seen not only as the object of faith, but as the principle of life. Says Maxwell:

"The cross cut me off, killed me outright to the old citizenship and life. I am no Adam-Christ believer. Such a position will give me no audience with my King, bring me no deliverance from the bondage of the old man. Let me cease at once any such unholy duplicity. Let me declare that I am Christ's and His alone. Let me yield fully unto Him as one 'dead indeed unto sin, but alive unto God through Jesus Christ our Lord.'"

The refreshing thing about this work is its separation from any given shibbolieth, particular terminology of a sectarian flavor or the riding of some special hobby. We have the challenge of the deeper life presented to us in the crystal-clear language of Scripture, and not in the clouded phraseology of a man-made theology voiced as the sole expression of a larger revelation and which in turn looks down upon all who do not find themselves within its hallowed precinct. There is nothing here of "the more holy than thou" spirit.

Many writers seeking to advance deeper teaching fall into one extreme or another. They either ring the changes on "The Rest of Faith," to the exclusion of "The Fight of Faith," or in their zeal for a higher standard of spiritual living they throw around the bewildered reader the cold and crushing atmosphere of legalism. Having begun in the Spirit, they fain would be made perfect in the flesh. This author, on the contrary, begins in the Spirit, continues through the Spirit and "lives and moves and has his being" in the Spirit Himself who implants the Cross in the heart of the believer thus bringing forth the new creation where old things are passed away and all things have become new.

No less than twenty-five aspects of this great theme are presented in this volume, and in their perusal the reader will not only find new angles of truth, but the secret and power of a holy life.

(Published by the Moody Press, 191 pages, Price $1.75)

Post-War Building Looked For In Half Southern Baptist Churches

LOUISVILLE, Ky. (RNS) April 20—Fifty per cent of the 25,000 churches in the Southern Baptist Convention are planning building programs immediately after the war, W. A. Harrell, secretary of the department of church architecture for the Baptist Sunday School Board, Nashville, Tenn., declared here.

Do not forget to send your thank offering for the War Relief. To open the way you must give today.

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Youth--

(Continued from Page 5)

Union links those who are planning to go to the field or are seeking God's will.

Peter's opportunity at Pentecost of dealing with "men out of every nation under heaven" is truly Inter-Varsity's today. There are nearly 8,000 foreign students in this country. And it is estimated that there will be from 20,000 to 30,000 soon after hostilities cease. America rapidly is becoming the educational Mecca of the world.

These students from abroad are a strategic and highly select group, including many future leaders. It is interesting to ponder what might have happened had Ghandi been won to Christ while he was a student in England. The story of Charles J. Soong, on the other hand, shows what God can do through one who was won to Christ in this country.

Though Charlie Soong was born in China, as a boy he came to work in his uncle's tea shop in Boston. He was eager for an education and so ran away in 1880. Having boarded a coastal steamer as a stowaway, he was befriended by the captain of the ship and placed in the home of a Methodist clergyman in North Carolina. Here he accepted Christ.

Receiving his education at Duke and Vanderbilt Universities, he returned to China in 1885 as a missionary to his own people. There he married a Christian girl, a descendant of the Ming Dynasty, and together they reared their children in the Christian faith. One of their daughters married Sun Yat-Sen, the founder of the Chinese Republic. Another married H. H. King, an avowed Christian and leader of the National Government. Their son, T. V. Soong, is the Finance Minister of China and recent envoy to the United States, and their other daughter became Madame Chiang Kai-shek.

"Whether a foreign pilgrimage of scholars or students bears fruit in understanding, goodwill and constructive international service," Paul J. Braisted of the Committee on Friendly Relations Among Foreign Students recently said, "depends less upon formal study than upon personal and social relationships." This presents a rare opportunity for disinterested service. Many of these students have made their first contact with America through the missionary enterprise and are receptive to vital Christianity. Besides, alone in a foreign land with a foreign language and culture, they are lonely and therefore hungry for real love and friendship.

A professor in a Chinese University arrived in the United States by plane this fall for some further study in mathematics. A short time ago he received Christ as his personal Savior through a boy who is active in the Inter-Varsity Christian Fellowship. They are now meeting two nights a week for Bible study. When he returns to his country this summer, he will undoubtedly have a position of great influence. Let us pray that many will be touched for Christ through him.

Sharing a dormitory room with a foreign student can mean more to an Inter-Varsity boy or girl than a trip abroad. The benefits are mutual, with help in language difficulties and explanations of the strange American customs. It, too, is a living testimony that Christian fellowship extends across the lines of race and nationality (Acts 10:34b-35). Life-long friendships are also established.

Thus right on the American campus there is an amazing chance to have a strategic part in the world missionary program. If these foreign students are invited into Christian homes, the consequences will be priceless. Some homes may be entertaining angels unawares.

Please pray that God in this time of opportunity will set the student world on fire with a passion for missions.

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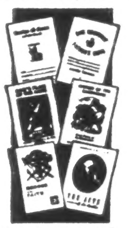

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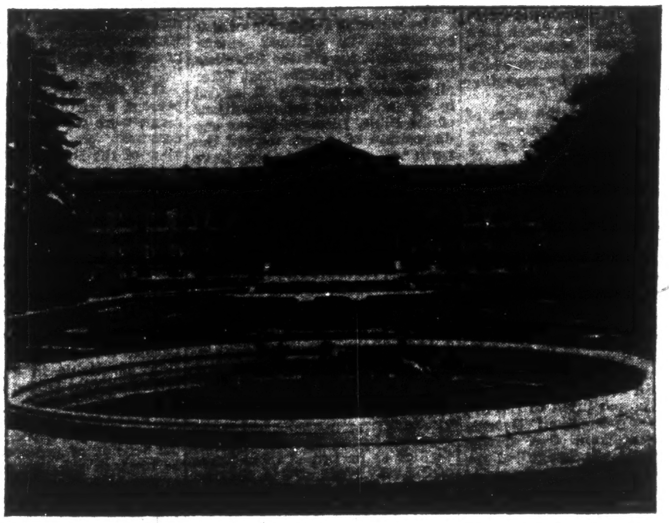

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The university will not be denominationally controlled. There are members of seven denominational groups in the present Board of Trustees.

Faculty, Curriculum The Board is at present engaged in selecting prospective faculty members. In the first year it is probable that courses will be restricted to the college of arts, with graduate work offered in such subjects as history and philosophy. As soon as possible, other schools will be added.

The securing of a first-class faculty, as well as the procuring of books and equipment make it impossible to name a specific date for the opening of classes. However, the fall of 1946 is possible.

For further information, membership applications or constitutions, address: Edwin H. Rian, General Secretary, Christian University Association of America, Elkins Park, Philadelphia 17, Pa.

Evangelical Christianity In This Age

(Continued From Page 1)

love God with all my being I will love my neighbor as myself.

The Social Gospel

During the first decades of this century the church has placed primary emphasis on the horizontal direction of religion in its proclamation of the social gospel, too largely neglecting the central Christian requirement of personal adjustment to God.

With this weakening of the vertical or God-emphasis has inevitably come a fading of the sense of personal sin. Early in the century Professor O. A. Curtis referred to that strange situation in which leaders could become as disturbed as a poplar in a high wind over sins against society, but show no concern whatever about flaws in their own character. And more recently William Adams Brown has referred to the practice of making the social gospel "a device for locating sin elsewhere than in ourselves", and thus a technique by which to escape the sense of personal guilt.

With the dulling of man's sensitiveness to sin has come a weakening of doctrinal certainties concerning God. The development of the social gospel has been linked with a growing dominance of liberal theology which blurs or abolishes the supernatural, cancels all essential difference between Christianity and other religions, denies all religious authority outside the so-called religious consciousness, and places man on the same qualitative scale with God. The irresistible trend of liberalism is toward humanism, as frankly admitted in these lines I have read engraved in stone over the door of a presumably Christian college:

"No man is greater than his god.
Up from the self-same path
they trod.
One moves not faster than
the other can.
No god is greater than his man."

Any attempt to plot the movements of religious thought in our day must reckon with this basic liberal drift away from God and the supernatural toward man and naturalism.

The Drift of Psychology

The first World War and the ensuing period of prosperity provided fertile soil for the social gospel, giving philanthropy unprecedented opportunity and softening the standards of personal morality. But the suddent collapse of the economic structure near the close of the third decade threw individuals out of joint with society and back upon their own most inadequate personal resources. The easy optimism of liberal theology was sorely tested, and finally broke under the strain. Humanism's blatant voice subsided to a whisper. The years passed as ominous clouds continued to gather and shroud the whole earth. The New Year's editorial of the Christian Century for 1936 gave lament as follow;

". . . man feels that he wanders deeper and deeper into darkness. One by one so many of the faint, flickering fires of hope that have burned, however feebly and intermittently, on the horizons of the future, seem to be guttering out. A sense of impending tragedy grows, and with it a sense of human incapacity."

In this period of confusion and uncertainty many turned to the church for stabilizing certainty, but because of her own uncertainties growing out of long neglect of things spiritual, the church too frequently proved but a broken reed to those who sought her support. Multitudes then turned to the cults which so confidently promised to make "healthy, wealthy, and wise" through the power of thought and inner adjustment. A selfish individualism which hunts for cover is characteristic of periods of social [illegible] disintegration. What a harvest the cults have been reaping from the chaos of recent years!

But during this period of financial crisis and spiritual chaos there developed a political program which stole the thunder of the social gospel. I refer to the New Deal with its vast [illegible] projects far exceeding the church's reach. What a tragedy when the church reaches that level where a political philosophy can steal its message, and government can out-distance its program!

During this period another direction became apparent in the church's emphasis. The church again turned her attention to the individual, belatedly following the lead of the cults. From sociology, the church's focus shifted to psychology. Individual sin received renewed attention, but sin conceived as inner maladjustment or mental illness rather than disruption of man's relationship to God. Still the church failed to lift the vertical in religion, and liberalism's emphasis continued humanistic.

The Shift of Theology

But a healthier movement is now setting in which represents a trend away from humanistic liberalism of both the social gospel and the personal adjustment varieties. As the earlier trend of the century was sociological, and the later trend psychological, so the present movement may be described as theological.

As early as 1930 there were some who admitted the decline of liberalism. Rabbi Silver, for example, in that year asserted that liberal theology in America was in a "mortal funk". Not long thereafter Professor Bennett, then of Auburn Theological Seminary, wrote an article for the Christian Century (Nov. 8, 1933) under the significant caption, "After Liberalism — What?", in which he frankly declared that liberalism was disintegrating. And then appeared A Christian Manifesto by Dr. Lewis, the "about-face" of a liberal who had the courage to admit his mistakes, — at least some of them.

A little later the liberal editor of the Christian Century penned an article on "The Modern Novelty of the Gospel" in which he likened the strangeness of the gospel in this age to its novelty in the world of St. Paul. But the gospel in this day, so wrote Morrison, has the added handicap that it is strange even to the Christian church! He then outlines the failure of the old modernism which, so he asserted, is no longer modern. Long known as liberalism, the old modernism is now being abandoned for a view of religion not as "a humanistic quest for the good life" nor "even man in search of God", but as "God's search for man — a search which He has undertaken by revealing Himself in history."

And then, just at the close of the last decade, the Christian Century ran thirty-some articles by leading liberal religionists on the topic, "How my mind has changed in this decade." Repeatedly these writers confess the inadequacy of their earlier views, especially their leveling of religion to sociology and ethics, and profess a growing concern for theology. For example, Dean Sperry of Harvard admitted a shift "from a preoccupation with ethics to the age-old quest for religion", and Dr. Wieman of the University of Chicago frankly wrote, "God, I have come to see with increasing clarity, is not merely man lifted to the nth dimension of perfection." Georgia Harkness declared that during her "spiritual pilgrimage" of the decade she had become "more of a theologian, probably less of a philosopher."

Thus we see the vertical again being lifted in Protestantism.

Up to this point our survey has disclosed:

1. The horizontal or Other direction of the social gospel so pronounced in the early decades of this century;

2. The Self direction of more recent years, representing a psychological emphasis on inner adjustment developing in a period of social disintegration;

3. The God direction now setting in as a conservative reaction against humanistic liberalism.

At this moment all three tendencies are pulling their respective directions and [illegible] to predict the issue of the struggle. Any evaluation of the place of the evangelical movement in this day must consider these major currents of the total religious stream, and likewise the moral tone of the world order in which the movement must wage its spiritual warfare.

II. The Evangelical Touchstone

From this broad survey of the trends in liberal Protestanism, let us turn to view our position as evangelicals.

Not long since we were in retreat or at best on the defensive. Disorganized, frequently opposing each other, our forces seldom engaged the enemy in direct encounter.

But evangelical Christianity was not done. Three years ago at St. Louis we began to hope that evangelicals could fellowship each other. Two years ago here in Chicago we were challenged to stand together.[1] Least year at Columbus we decided we could march together.[2]

At St. Louis we observed signs of life in the evangelical cause—not the feeble and despairing struggle of life's final surrender, but the stir of returning vitality which increased throughout that first and fluid year to the quickening which in the Chicago convention promised revival. Today there are clear indications of the shifting line of battle from feeble defense on our own wasted territory to invincible advance upon the enemy's lines.

(1. See United We Stand, a report of the Constitutional Convention, Chicago, 1943. 2. See Together We March, a Report of the Second Annual Convention, Columbus, 1944.)

The Unity of Evangelicals

These three years have seen the development of a remarkable unity of action and fellowship among evangelicals, notwithstanding their differing doctrinal and ecclesiastical emphasis. Among so-called "fundamentalists" such unity is amazing and unprecedented. How is it to be explained?

Our unity flows from our agreement that the Bible is the Word of God. We do not agree in details of interpretation of that Word, but we do accept its authority as final and yield unswerving loyalty to what we believe it teaches, as God by His Spirit writes that Word upon our hearts.

The warming fellowship of this agreement in attitude among evangelicals toward the Bible has brought us to realize that after all we are remarkably in accord in our intellectual interpretations of the Bible. Discovering our one disposition of heart toward the truth of the Word, we have more readily understood the other's doctrinal position even when we could not agree fully therewith.

This is the evangelical touchstone, the attitude men take toward the Bible's claim to authority as the Word of God.

Evangelicals Are Protestants

Early in the sixteenth century a German university student in his senior year came upon a strange book in the university library, and upon turning its pages he recognized this book as the source of fragments he had heard repeated in Sunday worship. He thrilled as he turned those pages of the very Word of God, the first complete Bible he had ever held in his own hand. That student was Martin Luther who was soon to work a religious revolution, very largely by means of that very book which he would translate into the language of the people.

The Church of Rome had kept the Bible from the people and subordinated its authority to tradition, placing the pronouncements of the Church above the Scriptures. Until the Reformation, the Roman Catholic Church had maintained a remarkable unity which survived the Protestant cleavage and continues to this day. Upon what is that unity based? Upon tradition, the authority of the Church which as a hierarchy speaks with one voice, the voice of the Pope.

But Protestantism failed to develop a united church and brought in the era of denominationalism. Why? Because Protestantism accorded the Bible supreme authority and its true interpretation was a matter of great importance upon which the virile minds of the Reformers could not agree. Each held the Word as authoritative, but could not reach an accord with others in matters of interpretation. In the earth-shaking throes of religious revolution, they were unable to subordinate their doctrinal differences to their heart accord that the Bible is God's Word, and therefore they failed to find the basis of united action which today's evangelicals are finding after four centuries.

The Rise of Liberalism

In course of time, Protestantism's emphasis on the right of individual interpretation and the priesthood of the individual believer led some into the extravagence we encounter in the nineteeth century as higher criticism. Human intellect, directed by the Reformers to the discovery of God's meaning in the Scriptures, finally under the dominance of nineteeth century empiricism broke with the authority of Scriptures and itself assumed supremacy, taking the chair as critic and judge. Thus Protestantism likewise came to subordinate the Bible, not to tradition as had Rome, but to human reason applying the methods of inductive science.

In consequence, the Bible was leveled to a plane with other books to become a record of racial experience, not a revelation; the mariner's log rather than his chart and compass.

Following in the wake of higher criticism has come the dominance of the social gospel and other forms of so-called religious liberalism, adding chaos to confusion until at long last a conservative counter-swing has appeared with the renewed emphasis on theology we pointed out in an earlier section.

The Barthian Revolution

One phase of this conservative trend is revolutionary in character. This is the Barthian or neo-orthodox movement which has developed in the wake of Germany's devastating rationalism, in the vortex of European crises, and under the darkening pall of what appears to be civilization's impending doom.

It is aside from our purpose to present a critique of the movement, were we capable, but brief comment on the neo-orthodox view of the Bible is pertinent.

Unlike the liberals who explain the Bible as man's best word about God, the record of his blind groping toward the light from the dim dawn of history, the Barthians explain the Bible's origin from the other direction—God's initiative breaking through into the temporal order to speak His Word to the prophet. But the prophet in relating the Word has garbled it in places due to limitations inevitable in a human interpreter. God indeed has spoken to man, but through an interpreter whom He could not or did not protect against error. The critical scholar of neo-orthodoxy has as his task the discovery of such human error in God's Word.

We may properly rejoice that the neo-orthodox revolution has helped to shatter the imposing structure of liberalism, but let us not conclude that neo-orthodoxy provides the intellectual statement of the evangelical cause. Evangelicalism contends that the truth is fully in Scripture and that any misinterpretation has its origin in the errors of mind and heart of him who reads and not of him who wrote as he was moved by the Holy Ghost.

A New Modernism

We have also to note the Biblical attitude of the growing theological or conservative trend among erstwhile liberals. Are evangelicals [illegible] to conclude that their cause is established by the changing mind of liberalism? Indeed not, so long as these one-time liberals evidence no change of heart. Many of them, although becoming increasingly conservative, are yet far from the evangelical position. Why does the growing conservatism of a decadent liberalism blur the evangelical emphasis?

The test again is the position these men accord the Bible. They will not return to the authority of "Thus saith the Lord" but move on to a "new modernism" which, recognizing the failure of the old liberalism's dependence upon individual reason, would enthrone in its place the experience of the group. Today a stranded liberalism is forced to admit the failure of reason applied inductively to religion. Individual reason may go astray, as indeed it has!—therefore they would seek truth in numbers. In other words, mass the errors of many to arrive at truth! This at least seems to be one direction of the new modernism.

Is this an overstatement? We check with Dr. Morrison's *What Is Christianity?* which appeared not long after his article referred to above, "The Modern Novelty of the Gospel." Dr. Morrison finds the essence of Christianity not in the Bible but in the Church. He asserts that the union of New Testament Christians in the early church community "was their salvation;" that this living community "itself is Christianity" and "we do not have access to Christ in a book." Not the Bible but the living Church is "the true Word of God." And this, he claims, is the Protestant heresy, its forcing a schism with the Catholic Church.

Shades of the Reformers! Liberal Protestantism is here returning to the basic error of Romanism which ascribes authority to tradition rather than to the Word.

The kinship of Dr. Morrison's position with ecumenical movement toward a world inclusive church federation or union is only too apparent.

• • •

In this section we have located the central evangelical issue in man's attitude toward the Bible and its authority as the Word of God, and have marked how radically evangelicals differ from:

1. Romanists who place the authority of tradition above the authority of the Bible and teach for doctrines the commandments of men;

2. Doctrinal liberals who hold that in the Bible, as in Plato or Confucius, man's wisdom may discern some truth and divest it of its trappings of error;

3. Barthians who accept the Bible as indeed God's Word but retold in a human version and therefore carrying the limitations and errors of the human interpreter;

4. New modernists who [illegible] God's Word in the living experience of the Christian community, that is, in the Church rather than the Bible.

III. United Evangelical Action

In this concluding division we direct your thought to the [illegible] and the program of the National Association of Evangelicals.

Unity In Essentials

A basic concern of the St. Louis conference was the formulation of a statement which would define adequately the doctrinal meaning of "evangelical" and thus fix the terms of eligibility for membership in the contemplated organization.

The venture was fraught with hazard and was made with some trepidation, but the representatives of evangelical faith then assembled were of one heart and mind when the committee's report was made. They adopted the preliminary statement without contention or heated debate. A like unanimity prevailed in the larger and more widely representative body of the Constitutional Convention a year later. The final statement, a slightly

(Continued on Page [illegible]

President's Speech

(Continued from Page 8)

vised version of the original, was formulated and adopted.

This doctrinal statement affirms seven great Christian truths, the first of which declares the inspiration and authority of the Scriptures. Agreeing here, all could readily agree upon the remaining six which follow quite naturally therefrom. Indeed, the enthusiastic and unanimous assent of representatives of scores of Christian groups to all seven articles marked an epoch in evangelical cooperation.

Freedom of Individual Emphasis

In this assent, neither delegates to the Constitutional Convention nor members affiliating with the organization thereafter, have surrendered the distinctiveness of their own positions, but they have declared thereby their faith that these seven emphases are essential to truth's pattern and structure. Holding these in common, evangelicals are free to elaborate them and their marginal settings with variations distinctive of their respective traditions.

Thus, the National Association of Evangelics accords to widely differing denominations their rightful place in the inclusive body of the true Church, and encourages each to make its distinctive contribution to the witness and program thereof.

Neither Sectarian nor Schismatic

The National Association of Evangelicals is not sectarian. The sectarian is characterized by a narrow exclusiveness which insists that salvation is attainable only through his particular organizational channel (or at best he grudgingly admits rare exceptions), and he excludes from fellowship those of other organizations. But in the National Association of Evangelicals are united in Christian fellowship and action several entire denominations and large membership representations of many other denominational bodies. The uniting presence of the Holy Spirit in our assemblies and the united front for Christian action of our member-groups have established the truth of these lines of the Church's marching hymn:

"We are not divided,
All one body, we;
One in hope and doctrine,
One in charity."

Neither is the National Association of Evangelicals schismatic. Schismatics are intent upon dividing churches and separating believers from their historic communions. Admittedly, the growing liberalism of a denomination may reach that final apostasy when the only honorable course for evangelicals is to withdraw in loyalty to truth. But the National Association of Evangelicals does not presume to decide when that point has been reached. Nor to those evangelicals whose denomination heads may have betrayed their denominations into non-evanagelicl affiliations, does the Association dictate withdrawal as a condition of their evangelical witness or of their membership in this fellowship.

A Uniting Force

The present evangelical upsurge will not be confined within liberal or non-creedal patterns, denominational or interchurch. There is an amazing and unprecedented inner unity in this total movement which embraces so many groups from varying doctrinal and ecclesiastical backgrounds that any effort to line it up with a liberal interdenominationalism is doomed to failure. This upsurge calls for an interdenominational channeling of groups from all communions which will provide these groups with freedom of evangelical testimony and action.

The National Association of Evangelicals seeks to provide such a channel, and in measure as it succeeds it becomes not a divisive influence, as its critics in the liberal camp allege, but rather a stabilizing and uniting force. In truth, it may well be [illegible] if the major divisive and disruptive religious agency of this [illegible] is not a non-creedal, and [illegible] liberal, interdenominationalism which wrongly claims to represent essential Protestantism.

Christian Action in Evangelism

The National Association of Evangelicals is a rare fellowship of Christians who discover their essential unity as they turn from their pioneering frontiers to find Christ at the center. But more than a fellowship, the organization is a movement, the promotion of a cause, the extension of gospel frontiers. Directly stated, the organization functions in Christian action.

The central *motif* from St. Louis and even earlier has been evangelism — the telling of the good news of salvation through Christ. This emphasis must ever be dominant or the National Association of Evangelicals loses its distinctive mission. Every department, every agency, every undertaking of the organization must seek to stir Christian America with a new sense of evangelistic responsibility and opportunity.

It is becoming increasingly clear that proper methods of facilitating nation-wide revival by the National Association are such as leave initiative and directing responsibility with the church, either in individual congregatons, or groups of congregations which have voluntarily associated for evangelistic ends.

These methods include regional and local evangelistic institutes and conferences, evangelistic counseling, wide dissenmination of reports on methods and results of evangelistic efforts across the nation, and from all these sources the preparation of statements of proved evangelistic procedures and principles.

More than all else, the evangelistic function of the National Association of Evangelicals is to call the churches of America to repentance and prayer which have always been the conditions of spiritual revival. If the churches heed our call, we must set the example.

Correlative Lines of Christian Action

Evangelism has wide-reaching ramifications. If the good news of salvation is to be proclaimed most effectively to all men, there must be a place in evangelistic startegy for missions, gospel radio, Christian education, military and industrial chaplaincies, war relief and many other interests affecting Christian faith and practice.

Along all these lines the National Association of Evangelicals is organized for action or has fostered the development of specialized affiliated agencies. Details of the programs now in operation are here unnecessary because it is the plan of this convention to present these details through panels of the various commissions and agencies, and also through these panels to develop further lines of action.

The suggestion has been made —and I heartily agree—that this convention early establish a committee on findings to view the over-all action-program of the organization as it has developed to this point, strategically to determine what should henceforth be our major emphases, and to revise the pattern in accordance therewith. Thus will the various panels be enabled to relate their recommendations to an integrated whole rather than function departmentaly with no reference to a total program. I venture further to add that an important problem for this committee's consideration concerns the relationship of the National Association of Evangelicals to the affiliated agencies it has fostered.

Whatever may be the accepted pattern of organization and procedure, it is increasingly urgent that evangelicals unite to protect the spread of the gospel against undemocratic and anti-evangelical restrictions. Growing governmental management of American life and institutions and the trend toward religious totalitarianism on the part of liberal in[illegible] threaten the freedom of the gospel at several points.

In this section we have attempted to clarify the position of the National Association of Evangelicals in matters of interdenominational cooperation, emphasizing:

1. Its unity in essentials and freedom of member groups beyond these essentials;
2. Its denominational inclusiveness and its contribution to denominational unity as against schism;
3. Its program of Christian action, with evangelism central in that program and integrating many corelative lines of action.

Thus we conclude this reconnaissance report. We have covered, first, the terrain of liberal Protestantism; next, evangelicals' position on the Bible as the sure Word of God and the deployment around their position of opposing non-evangelical forces; and, finally, the interdenominational strategy of the National Association of Evangelicals.

We who meet in this convention have crucial problems to solve. The movement we represent has grown under the blessing of God to a position of influence in evangelical Christendom. Our responsibilities are accordingly increased. May we witness again in this, the third Annual Convention, the leadership of the Holy Spirit which insures our unity of fellowship and effectiveness of action.

We represent, not the last feeble stand of a dying orthodoxy, not the expiring protest of a lost cause, not the scattered remnants of a defeated and routed army, but we represent the hosts of the Lord and His chosen instruments of spiritual revival, ordained to the task of guaranteeing to this age the greatest of all freedoms, the freedom of the gospel.

Report By Field Secretary

(Continued from Page 1)

should be an immediate attempt to bring about the organic union of Protestantism, at least; of Protestantism and Catholicism if possible; but the more daring spirits envision a union of all religions, Christian, Mohammedan, Buddhist and the rest.

Evangelicals believe that organic union is not essential to the vastly more imortant thing, spiritual unity. They believe that we are finding a formula for fellowship and understanding in which every Bible believing group will be left entirely free to pursue its form of worship and policy without outside pressure and dictation, but upon the basis of our statement of faith in the formulation of which every group had the privilege of assisting. It is our hope and expectation that bodies of similar polity may find a way, in many instances, to an eventual organic unity, growing out of a spontaneous desire upon the part of their memberships rather than by promotion and propaganda on the part of an organization such as the National Association of Evangelicals.

The evidence that this building is of God is apparent in the breaking down of prejudices, the clearing of misunderstandings, the cessation of unkind criticisms among leaders which already have resulted from our seasons of fellowship in conference and convention.

But I must turn now to the practical question of what is being accomplished in the various fields of activity in which we are engaged.

There has been a constant and consistent growth in membership, and the number of our local and regional committees. Some areas in which committees have been established have thus far failed to function in the carrying out of practical objectives, but in many areas regular weekly or monthly meetings for fellowship are held with good interest and attendance. Community-wide projects in the field of evangelism, Christian education, the institution of radio programs and other efforts for the protection and propagation of the gospel are in successful operation. In the later sessions of this convention we will have the pleasure of listening to the reports of our chairmen from many sections of the country.

A branch of the national office with staff has been established in Washington, D. C., and regional offices, also with staff, are located in Portland, Oregon, and Detroit, Mich. Several other offices are, according to the reports received from our regional chairmen, about to be opened. Delays are usually due to the difficulty of securing competent executives rather than the lack of financial support. In some instances a considerable sum of money is already in hand or pledged for the support of such offices.

Several of our major projects are under the direction of commissions. These include Evangelism, Missions, Radio, Army and Navy Chaplaincies, Industrial Chaplaincies, Educational Institutions, Church Schools, and War Relief. Three have paid executives. I need not go into detail regarding these as each commission will present a report at a later session.

Under our Commission for Evangelism, of which Rev. Melville G. Hatcher is the secretary, numerous conferences have been held and advice has been provided to committees regarding local projects. Mr. Hatcher's activities have taken him to every section of the United States and his winning personality and warm enthusiasm have made many new friends.

Perhaps, of all our commissions, that on missions has made the greatest visible progress up to the present time. There is, strangely enough, no other interdenominational clearing house in the city of Washington for handling passports, visas and military permits in behalf of its constituents.

I would like to pay tribute to the statesmanship of Rev. Clyde W. Taylor, director of this office. In the short space of time since he took over the office, he has accomplished miracles under the direction of the Holy Spirit. God has given him, and us, favor with many officials, so that the character, stability and responsibility of the movement has been firmly established in the thinking of official Washington. Our friends are making such constant and increasing demands for service that our director is sometimes perplexed but he is never flustered.

While this office is devoted primarily to missions, its activities extend to other fields of interest. A daily watch is kept upon the affairs of the Congress and various government agencies. Every bill introduced or regulation imposed which is of concern to the church is scrutinized carefully and those affected are advised.

A case in point is the nurses draft bill of which Mr. Taylor doubtless will speak. The diligence of our office resulted in the addition of an amendment to protect the interests of those engaged in missionary and church service.

Mr. Taylor was also of great help in securing a decision favorable to the interests of those engaging in summer Bible conferences. Had it not been for our prompt action, most conferences of this type would have been prohibited this season, not because of any desire on the part of the Convention Committee of the Office of Defense Transportation to discriminate against the church activities, but because of their failure to realize, until our representations were made, that such conferences are vacation spots for Christian people and that they should not be closed while secular vacation spots remained open.

Real progress is being made in the work of the Commission for Army and Navy Chaplaincies. We have a quota, both for the appointment of Army and Navy chaplains, and other plans are in progress which will be reported by Dr. Harold J. Ockenga, its chairman.

Industrial chaplaincies bids fare to be one of our most important activities. The Commission has an efficient and energetic half-time secretary, Mr. Irwin McLean, located at the industrial capital of the nation—Detroit. Mr. A. Herman Armerding, Christian industrialist of Newark, N. J., has given most sacrificially of his time and organizing ability to bring this work to its present stage. I must not infringe upon the material to be presented in his report by tell-

(Continued on Page 13)

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9,678 Lutheran Hour Listeners Report

A Summary

Several months ago, at our suggestion, a questionnaire was sent to a large number of those listening to the Lutheran Hour. It was hoped that the replies might furnish an index of the value of the broadcast. The questionnaire was sent from the office of the Lutheran Hour in St. Louis. Dr. Walter A. Maier has just furnished us with a most interesting and detailed analysis of the replies.

"A total of 9678 replies was received in time to be included in the tabulation. They came from every state in the Union, the District of Columbia and Canada. While we are conscious of the shortage of every mail survey, we feel that a random sample of almost 10,000 listener names is large enough to be statistically reliable. Every precaution has been taken to insure complete accuracy."

THE QUESTIONNAIRE

Name .... Population of your
Address .... Community ....
City ....

1. How much do you listen to the Lutheran Hour?
   —Regularly —Frequently —Occasionally —Seldom
2. What is the size of your family? It numbers .... individuals. Of these .... are under eighteen years, while .... are eighteen years or over.
3. How many (on the average) listen to the Lutheran Hour in your home? ....
4. Of what church body are you a member? —Lutheran —Reformed —Episcopal —Presbyterian —Congregational —Baptist —Methodist —Roman Catholic —Jewish —Mormon —Christian Science —Other.
5. How often do you attend church? —Regularly —Frequently —Occasionally —Seldom —Never.
6. If you do not attend church regularly, what is the reason? I am prevented by —distance —work —illness —not a member —other: ....
7. How has the Lutheran Hour broadcast affected your church attendance?
   - — Non-attendant before, regular attendant now
   - — More frequent attendant now
   - — Less frequent attendant now
   - — No affect on church attendance
8. Have you or others in your household accepted Christ as Savior through listening to the Lutheran Hour? — Yes. How many? ....
   — No. Please give details: ....
   What church have they joined? ....
9. Do you know of others (not of your household) who have been brought to Christ as Savior through listening to the Lutheran Hour? — Yes. How many? ....
   — No. Name ....
   What church have they joined? ....
10. Have you or others in your household accepted Christ through listening to some other religious national network broadcast? — Yes. If so, which chain program? .... — No.
11. Have any members of your household been baptized as a result of the Lutheran Hour? — Yes. How many? .... — No.
12. How has the Lutheran Hour affected your custom of Bible reading? I read the Bible — more regularly than before — less regularly than before; — no effect.
13. How has the Lutheran Hour broadcast affected your participation in the celebration of Holy Communion? I take part in the Sacrament of the Altar — more frequently than before; — less frequently than before; — no effect.
14. How has the Lutheran Hour affected Sunday School attendance by members of your household? They — attend more frequently than before; — less frequently than before; — no effect.
15. Have children of your household entered a Christian day school as a result of the Lutheran Hour? — Yes. How many? ......
    — No.
16. List the other religious national network broadcasts to which you listen frequently in the order of your preference:
    a. ....
    b. ....
    c. ....
    d. ....

The number of answers received from the various states are given herewith:

	Total	Percentage		Total	Percentage
Alabama	42	.45%	New Hampshire	15	.15
Arizona	21	.21	New Jersey	182	1.3
Arkansas	19	.19	New Mexico	8	.08
California	541	5.5	New York	553	5.7
Colorado	88	.9	North Carolina	91	9.4
Connecticut	115	1.1	North Dakota	114	1.1
Delaware	13	.13	Ohio	750	7.7
Florida	34	.35	Oklahoma	36	.37
Georgia	25	.25	Oregon	120	1.24
Idaho	17	.17	Pennsylvania	640	6.6
Illinois	924	.95	Rhode Island	23	.24
Indiana	460	4.8	South Carolina	8	.08
Iowa	320	3.3	South Dakota	158	1.6
Kansas	218	2.2	Tennessee	30	.3
Kentucky	63	.65	Texas	144	1.5
Louisiana	30	.31	Utah	7	.07
Maine	26	.26	Vermont	5	.05
Maryland	122	.12	Virginia	55	.56
Michigan	556	5.7	Washington	171	1.76
Massachusetts	122	1.2	West Virginia	34	.35
Minnesota	699	7.2	Wisconsin	1200	12.4
Mississippi	8	.08	Wyoming	22	.23
Missouri	321	3.4	Canada	34	.35
Montana	46	.47	Washington, D.C.	32	.32
Nebraska	295	3.3	Other	3	.03
Nevada	2	.02	No answer	158	1.6
			Total	9678	

3755 (40%) of the listeners lived in cities of over 30,000 population; 3271 (34%) in towns and cities of over 1,000 and under 30,000 population; while 2516 (25%) lived in rural communities of less than 1000 population.

Size of Families

"Those responding to the questionnaire were asked to give information regarding the size of their families. A tabulation of the replies reveals the following results:

Number in family	Total	Percentage
1	953	9.8%
2	2656	27.4%
3	2181	22.6%
4	1607	16.6%
5	2941	30.3%
6	510	5.3%
7	247	2.5%
8	133	1.4%
9	153	1.6%
No answer	295	3.0%
TOTAL	9678	

"Accordingly, the families represented by the 9,678 questionnaire answers totaled an aggregate number of 41,175 individuals.

"These same families were classified by those who wrote into two age groups, with 18 years as the division point. Here are the results of the answers:

Under 18	13,331
18 and over	23,595
TOTAL	36,926

Religious Affiliation

"The listeners were invited to indicate the religious denomination to which they belonged. The tabulation shows that, of those who replied, 73 per cent were members of Lutheran congregations.

"These are the totals and percentages:

Denomination	Total	Percentage
Lutheran	7080	73.1
Reformed	219	2.3
Episcopal	61	.6
Presbyterian	316	3.3
Congregational	79	.8
Baptist	438	4.5
Methodist	504	5.2
Roman Catholic	30	.3
Jewish	1	.01
Mormon	3	.03
Other	12	.13
Total	9678	

"Among the 'other denominations' listed were the following:

"Christian and Missionary Alliance, Disciples of Christ, Church of England, Church of God, United Brethren, Church of the Nazarene, Mennonite, Evangelical and Reformed, Congregational-Christian."

Church Attendance

"An effort was made to arrive at an estimate of the frequency with which the listeners represented by the questionnaire participated in divine worship. They were asked to indicate whether they attended church services regularly, frequently, occasionally, seldom or never. A tabulation of the results indicates that 77 per cent regard themselves as regular church attendants.

Regularly	7419	77%
Frequently	987	10.2
Occasionally	529	5.5
Seldom	255	2.6
Never	200	2%
No answer	288	2.9
Total	9678	

Illness was described as the most frequent cause for non-attendance.

65.7 per cent claimed that listening to the program had no effect on their church attendance but 10.6 per cent said that as a result of listening they were regularly or frequently attending now whereas they had been non-church goers previously. Less than one-half of 1 per cent said their attendance had decreased in frequency since they had listened.

Glorious Conversion

One of the most encouraging results of the survey was the report

(Continued on Page 11)

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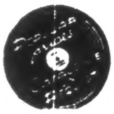

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9,678 Lutheran Hour Listeners Report

(Continued from Page 10)

of 723 listeners (7.5%) that members of their families had accepted Christ as Saviour as a result of listening.

"The 723 families thus reporting were broken down further into the following figures:

183 families report 1 conversion	1.9%
245 families report 2 conversions	1.5%
88 families report 3 conversions	.9
63 families report 4 conversions	.7
40 families report 5 conversions	.5
12 families report 6 conversions	.1
11 families report 7 conversions	.1
8 families report 8 conversions	.08
10 families report 9 conversions	.1
154 families report no answer	1.6

"In all, the 723 families reporting here have, according to these figures, represented a glorious total of 1737 conversions! We can never sufficiently thank our heavenly Father for this mighty evidence of His benediction."

"The listeners who replied were also asked to indicate whether they know of others not members of their families, who had been gained for Christ through the Lutheran Hour. The number responding totaled as follows:

Yes	500	5.5%
No	5534	57.2
No answer	3644	38%
Total	9678	

"The families reporting were, on the basis of the information given, broken down into the following classifications:

139 families report 1 conversion	1.5%
79 families report 2 conversions	.8
47 families report 3 conversionons	.5
27 families report 4 conversions	.3
19 families report 5 conversions	.2
14 families report 6 conversions	.15
4 families report 7 conversions	.04
2 families report 8 conversions	.02
16 families report 9 conversions	.17
153 families report no answer	1.6

"These reports, accordingly, give evidence of 913 glorious demonstrations of divine power.

"The 1737 conversions within the family and the 913 outside the family of the individual replying represents a total of 2,650 saved through the broadcast Word. The complete number of those won for Christ throughout the world will, however, be known only in Eternity. Yet what cause for mighty rejoicing these 2,650 conversions represent!"

Other Results

225 baptisms as a result of listening to the broadcast were reported.

3,679 listeners (38%) reported that they read their Bibles more regularly than before.

496 listeners (5.1%) said that they were now attending Sunday School more frequently.

Preference for Other Religious Programs

"It is also of interest to know to what other national religious network programs Lutheran Hour listeners tune in with some degree of regularity. Those responding were invited to list four other such broadcasts in the order of their preference. On the basis of the replies, the following programs were regarded as being listed with sufficient frequency to arrive at appropriate figures: 1. The Old Fashioned Revival Hour, the Reverend Charles E. Fuller; 2. The Pilgrims' Hour, the Reverend Charles E. Fuller; 3. The Catholic Hour, Monsignor Fulton J. Sheen; 4. The Radio Bible Class, Dr. M. R. DeHaan; 5. The Voice of Prophecy, Dr. H. M. S. Richards; 6. The Young People's Church of the Air, the Reverend Percy Crawford; 7. America Back to God, the Wesley Radio League, Dr. John Zoller; 8. National Vespers, Dr. Paul Scherer.

"The following preferences were listed for the above programs:

FIRST CHOICE

1998 name The Old Fashioned Revival Hour	20.6%
124 name The Pilgrims' Hour	1.4%
86 name The Catholic Hour	.9%
159 name The Radio Bible Class	1.7%
81 name The Voice of Prophecy	.8%
159 name The Young People's Church of the Air	1.7%
144 name America Back to God	1.5%
43 name National Vespers	.4%
6885 name "No Answer"	71%

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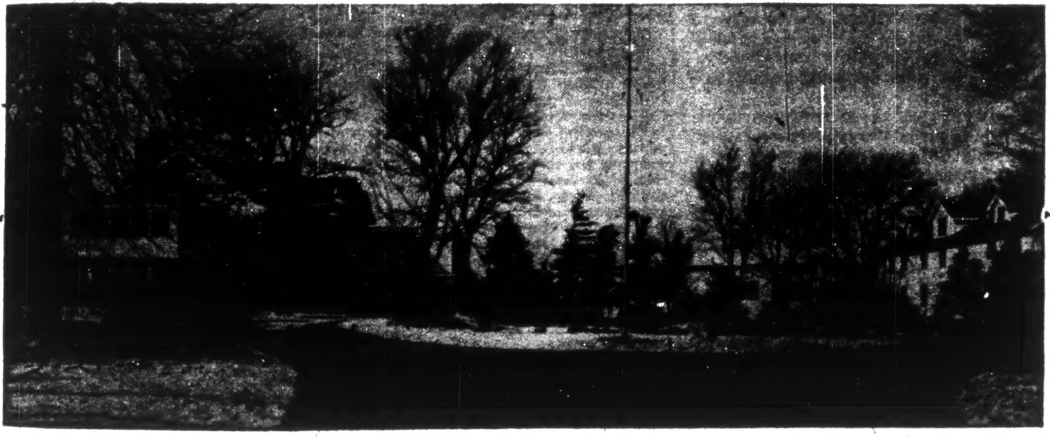

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NATIONAL ASSOCIATION OF EVANGELICALS — STATEMENT OF FAITH . . .

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in Christ.

N. A. E. Requested For More Chaplains

Ability To Certify For 25 Chaplains At Present

The United States army and navy are calling for a large number of new chaplains and the churches are failing to provide those chaplains. The N. A. E. commission on chaplains for the army and navy can certify for the above number if individuals who love the Lord Jesus Christ and have a passion for souls can meet the educational requirements.

Many of the home hospitals for returned veterans who have been wounded are being drained of their chaplains because of the great need on the battle front. I know of one hospital filled with two thousand wounded men which has only one chaplain and that a Roman Catholic because there are no others to be appointed.

The army needs 850 new chaplains immediately. The navy is also calling for a corresponding and proportionate number.

N. A. E. can certify for all those who can meet the requirements. For the army the requirements are as follows: A candidate for appointment must be a citizen of the United States, having reached his 24th birthday and not have passed his 50th birthday. He must be engaged in the active ministry. He must have an ecclesiastical endorsement from his denomination or else he must submit evidence of his ability to meet requirements to the commission of the N.A.E.

Educationally and professionally the candidate must have:

1. A.B. or B.S. degree and B.D. or Th.B. degree or graduation from both recognized college and seminary courses plus one year of pastoral training or experience.

2. A.B. or B.S. degree or graduation from a recognized college plus two years of pastoral experience.

3. Th.B. degree or graduation from a recognized theological seminary plus two years of full time pastoral experience or a certificate of qualification of three years experience in a student pastorate under the direction of a teacher, district or regional superintendent or of some individual of equal responsibility (An applicant having these minimum requirements must have reached his 28th birthday and not passed his 40th birthday.)

Candidates must be ready to qualify physically for general service with troop units and must undergo a physical examination before acceptance.

If any candidate applies he must either have the endorsement of his denomination if it is a member of N. A. E. or if he is a member of an independent church, he must seek the endorsement direct from the N.A.E. committee.

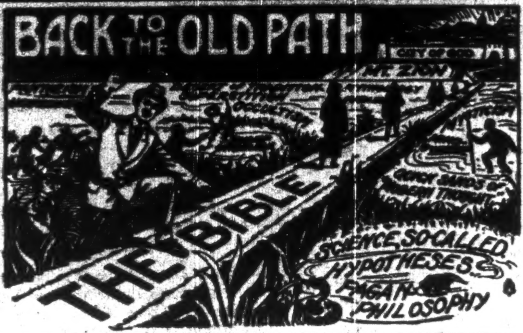
All applications must clear through Dr. H. J. Ockenga, 120 Tremont Street, Boston, Mass.

Applicants for the naval chaplaincy must have a college degree or equivalent of 120 semester hours and a theological seminary training of 90 hours in which there is no duplication.

We urge that the evangelicals of the nation do not fail the boys in the service. If chaplains are not provided who are evangelical, the fault is our own and does not lie at the door of the government.

H. J. Ockenga

Something to Think About



Worcester Youth For Christ Rents City's Large Auditorium

WORCESTER, Mass., April 23—On Saturday night, April 21st, a fine group of young people and those interested in youth attended the first Youth for Christ Banquet to be held in this section. Rev. F. C. Hamlin was Master of Ceremonies, music provided by the Youth for Christ Ensemble, and guest soloist, Mrs. Muriel Nelson-Schafer, testimonies by several young people on what the local Youth for Christ movement has meant to them. The guest speaker was Rev. Norman S. Townsend, organizer of Youth Councils in New York and New England.

On Sunday afternoon, April 29th, A Great Gospel Service was conducted by an All-Service Personnel, SPARS, WACS, WAVES, SAILORS, and SOLDIERS—both enlisted and Officers representing several denominations, some 20 taking part in the service. The service was in the Belmont St. Baptist Church, the usual meeting place for Greater Worcester Youth for Christ Rallies held on Saturday nights.

Jack Wyrtzen, Carlton Booth, Norman Clayton, Sam Walter, members of The Word of Life Staff, and The Evangel Trio of Boston, an All-Girl Choir of 400 voices, will take part in the Victory Rally of May 18th. Delegations from all Central New England are invited to attend, sections will be reserved by addressing Greater Worcester Youth for Christ, P. O. Box 462, Worcester 1, Mass., Calvin B. Barker, Director. The time of the rally being 7:30 P.M., doors of the Auditorium will open at 7:00 o'clock.

The goal of the rally is two hundred souls for Christ. Cottage prayer meetings are being held weekly throughout the city, praying God's blessing upon this great gathering of youth, saved and unsaved.

Dr. Savage, Karl Steele, Howard Skinner Tour Army Camps

COLUMBUS, OHIO, April 15—Under the auspices of the Bible Meditation League whose national offices are in Columbus, Ohio, one of the most outstanding of evangelistic ministries has been carried on in the army camps during the past three years by the team which is commonly known as the Savage-Skinner-Steele Party. This party is composed of Dr. H. H. Savage, Pastor of the First Baptist Church of Pontiac, Michigan; Howard Skinner, talented Musical Director of the Maranatha School of Music and Art, and Mr. Karl Steele, outstanding color-crayon artist.

After Dr. Savage had heard a message by Dr. Don R. Falkenberg, National President of the Bible Meditation League in 1943, he asked Mr. Falkenberg to permit this party to go into the camps under the auspices of the League. Arrangements were made for the party to conduct a preliminary campaign at Fort Benjamin Harrison, Indiana, and in a period of five days a total of one hundred and sixty-nine men confessed Christ as Lord and Savior.

Later that year arrangements were made for the party to go on a tour which began with Truax Field, Wisconsin, and took the party down into Arkansas, a tour which resulted in approximately three thousand men surrendering their lives to the Lord Jesus Christ.

The 1944 and 1945 campaigns were divided into three different groups of camps, the first one taking the party to Fort Knox, Kentucky where two hundred ninety-one men gave their lives to Christ, to Nicholas General Hospital in Louisville where fifty-four men confessed Christ, to Camp Atterbury where there were one hundred fifty three conversions recorded, and to Canute Field where one hundred three men accepted Christ within a period of less than twenty-four hours of services.

The next of these tours took the men to the camps in Georgia and North Carolina and Alabama. At Camp Croft there were one hundred seven who made public their desire to be Christians, at Fort McPherson two hundred forty-eight, at Fort Benning one hundred thirty-three, at Maxwell Field forty in two services, and at Fort McClellan an additional fine group of men found Christ.

In the last tour of the winter season the party was based at San Antonio, Texas, and during the three weeks they were in the camps and air bases around that center a total of five hundred twenty made the profession of acceptance of the Lord Jesus Christ.

In the meetings conducted by this outstanding party Mr. Steele paints sacred scenes from the Holy Scriptures, Mr. Skinner sings the story of the pictures in the old hymns and also chants the story as it is given in the Holy Scriptures, and then the evangelistic message is given by Dr. Savage, climaxed with an invitation for men to step out openly for the Lord Jesus.

Plans for the next tour of this party are now in the making, and to the office of the Bible Meditation League have come invitations from many sections of the nation, one of the most urgent coming from the Pacific coast.

In addition to the ministry in the camps, Dr. Savage has done an outstanding work as the editor of the International Sunday School Lesson Thot Provokers which are published by the Bible Meditation League, and which are going in an average amount of 100,000 copies per month to the men of the armed forces in the camps entirely around the world.

The Bible Meditation League under whose auspices this party has done such efficient work is the major center for the supplying of Bible study material for the armed forces both at home and abroad, and from its offices in Columbus, Ohio more than one and one-half million complete Bible study courses have been supplied to the armed forces since the Jap attack on Pearl Harbor.

Here 'n' There And Everywhere

School To Teach Foreign Languages To Missionaries

INDUSTRIAL COLLEGE, Ga. (RNS) April 20—A school to teach foreign languages to missionaries and ministers has been opened here by the Rev. Harry L. Floyd, formerly of Springfield, Ohio, and known as the preacher with "many tongues."

Said to be the first enterprise of its kind, the school, located on the Industrial College missionary grounds, will be known as the "Foreign Language Institute." Construction has begun on dormitories for out-of-town students.

Mr. Floyd said his school was being established to aid the many missionaries and young ministers expected to engage in missionary work after the war. Lack of knowledge of the native language, he said, was often a handicap to Americans in teaching religion.

Courses will be arranged to cover a six-week period.

* * *

Form Association Of Evangelical Spaniards In France

PARIS (By Wireless) (RNS) April 21—An Association of Evangelical Spaniards in France has been organized at Montauban by pastors and lay representatives of different Protestant communities in Spain.

As its principal purpose, the Association plans the evangelization of Spaniards by Spaniards. It expects to recruit adherents and raise money among exiled Spaniards in France to prepare a mission for activity in the homeland.

Church news from Spain has been received here infrequently, but a representative for Baptist missionary work in that country reported recently that some evangelists were still imprisoned.

* * *

Georgia Radio Station To Resume Broadcasts Of Church Services

VALDOSTA, Ga. (RNS) April 21—Radio station WGOV here will resume broadcasts of services by the First Baptist and First Methodist churches, it was announced by former Governor E. D. Rivers, station owner. The religious programs had been cancelled, and their time allotted to the Mutual Broadcasting System.

Rivers said he conferred with Mutual officials in New York and Washington and they agreed to relinquish claim to the Sunday morning time.

* * *

Pocket Testament League Plans Work Resumption In Liberated Countri

NEW YORK (RNS) April 21—Two staff-members of the Pocket Testament League will leave for England shortly to confer with international council members on immediate and post-war plans for resumption of the League's work in the liberated countries of Europe.

Making the trip are Alf Kunz, executive director, and Dr. Edwin L. Frizen, field representative.

* * *

ODT Grants Permit For Lutheran Free Church Conferen

MINNEAPOLIS, Minn. April 19—The Lutheran Free Church has been granted a permit by the Office of Defense Transportation to hold its annual conference here, June 6-10, it was announced by Dr. T. O. Burntvedt, president of the denomination.

* * *

San Francisco Churches Urged To Keep Open Throughout Parle

SAN FRANCISCO (RNS) April 20—An appeal for every San Francisco church to keep open every day of the United Nations Conference starting April 25 was made here by members of the San Francisco Breakfast Group.

Report By Field Secretary

(Continued from Page 9)

ing you more. I am convinced that the institution of the system of industrial chaplains, which we are promoting, in the plants of America will prove to be a major means of winning thousands to Christ and the Church, and will be made a means of greatly reducing industrial unrest in the very difficult days of reconversion which are just ahead of us.

Less progress has been made in the work of the Commission for Christian Educational Institutions than in some other fields, but a study of the methods of cooperation is in progress and you will find the report suggestive and interesting.

Dr. Archer E. Anderson and his associates in the Commission for Church Schools already have achieved a major objective in the completion of what is undoubtedly the best series of outlines for weekday Christian education schools which has yet been produced. It embodies the combined thought and work of several of the leading specialists of the country in this field. These courses are now in actual use experimentally and will be placed in the hands of evangelical publishers shortly after final checking and revision.

Several phases of religious broadcasting have been studied. The first related to the time devoted to religion by individual stations and causes for dissatisfaction on the part of broadcasters with existing programs. The second was a report on sustaining time for religion over the networks. The third, made by the Lutheran Hour at our suggestion, was a study of listener reaction to an international gospel program, revealing the practical results in conversion, Sunday School, church attendance and membership. All of these reports have been published.

We continue to be concerned over trends in radio which indicate increasing discrimination against evangelical broadcasts. The responsibility for the present unsatisfactory situation is due to several factors, among them the following:

1. Commercial competition for available time under the present economic conditions.

2. The religious monopoly existing at the present time which excludes minority groups from equitable opportunities.

3. The policy of the networks and many stations of refusing to sell time for religion, thus making religion the only type of programs which is subject to discrimination.

4. The unsatisfactory and unethical practices of some broadcasters which have put all evangelical broadcasting under a cloud.

5. The ill-advised attempts to coerce stations and networks by ill-tempered letters, threats of hearings before the Federal Communications Commission and court action. These are, in our opinion, much worse than useless as they have little or no prospect of success and only serve to make all stations reluctant to accept the program of evangelical groups.

We believe that there are only two possibilities of a change for the better. One is through friendly conference with the representatives of networks and stations and an attempt to reach an agreement equalizing broadcasting opportunity. The other is by the passage of legislation which will make a change of the present discriminatory policies mandatory.

Our Commission for Radio has encouraged the organization of a corporation known as National Religious Broadcasters which will, we believe, become the radio arm of our movement, or continue in such relationship to us that we may lend it support and encouragement in its efforts for the improvement of gospel broadcasting.

The last to be mentioned, but certainly not the least, of our Commissions, is that for War Relief. The Lord directed our Commission, so ably led by that great Christian banker, Philip A. Benson, formerly president of the American Bankers' Association, to place the direction of the work in the hands of one of his faithful servants, Mr. Frank D. Lombar of Philadelphia. Mr. Lombar is a prominent insurance executive but he is subject to draft when the Lord calls. Like Matthew sitting at the receipt of custom, or Peter engaged in the fishing industry, Mr. Lombar heard the call and left all to follow the Lord in this full-time service.

His report will reveal the problems and opportunities which have been presented to give both physical and spiritual relief to Europe's destitute millions. Two warehouses have been established, one in Philadelphia, the other in New York. Initial shipments to Belgium have already been made. We are greatly indebted to Mr. John G. Winston of the Belgian Gospel Mission, who as a member of the executive committee of our Commission, has assisted so greatly in the progress of the work.

We are making recommendations to the Board of Administration for the organization of several new commissions:

1. A Commission for Youth Work.
2. A Commission for Public Relations.
3. A Commission for Supply and Transportation.
4. A Commission for Pastoral Supply.
5. A Commission for Church Financing.

1. Commission for Youth Work:

In the field of youth activities there is need of correlation of the many splendid activities now being carried on by denominational and interdenominational groups. A significant conference has been held recently in Chicago in reference to this work, which, while it was not called by N. A. E., was supported by our movement. A report of its conclusions will be heard at a later session.

2. Commission for Public Relations:

The San Francisco Conference, now in session, is an example of the need of our organization for readiness to act as advisory bodies with reference to the important questions affecting the churches which will surely arise.

3. Commission for Supply and Transportation:

We will miss an important duty and privilege if we fail to follow through on work already begun in an effort to secure special rates by ship and plane for missionaries and clergy. We should also set up an office for the clearing of information, if not the actual purchase and distribution, of surplus war materials. Three types of organizations, at least, within our constituency, will be in the market for quantities of this material which will be sold at a fraction of its original cost. These include Christian educational institutions, missionary agencies and Bible conference centers.

Also, we ought to study group buying of all materials and equipments needed for missionary outfitting. Present costs can be reduced for our constituents by at least a third. I recommend the early establishment of an office to care for both transportation and supply.

4. Commission for Pastoral Supply:

Both pastors and churches of several denominations frequently apply to us for assistance in the matter of pastoral supply. I recommend that this need be taken under consideration, and a Commission appointed if it is thought advisable after due deliberation.

5. Commission for Church Financing:

There is undoubtedly a field of helpful service in assisting churches in the promotion of financial campaigns on a non-commercial basis. I believe this likewise should be made a subject for investigation for possible inclusion in our objectives.

In conclusion, may I express to the beloved President of our Association, to the Executive Committee and the Board of Administration, to the members of our staff and our host of constituents and friends my deep thankfulness to God for the privilege of serving in a small way during these years of foundation laying. I am confident that God will lead us on, and that every need, both spiritual and financial, will be met as we give ourselves to the task in humility and prayer.

Respectfully submitted
J. Elwin Wright
Field Secretary

Mention

United Evangelical Action

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Advertisements

Address—

(Continued From Page 1)

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The adult chorus choir of the St. Stephen's Baptist Church sang two negro spirituals in a most inspiring manner.

A large number enrolled for the first time as members of N.A.E. and a generous offering for the work was contributed.

Dr. Walter A. Wilson, President of the Kansas City Bible College and well known Bible lecturer, led in the opening prayer. Others who took part in this meeting were Rev. Fred Bruffett, pastor of the Gospel Tabernacle and Treasurer of the local Association; Rev. A. A. Wilson, pastor of the First Assemblies of God Church and Secretary of the local Association; Major Thomas of the Salvation Army; and Dr. John Williams, pastor of the St. Stephen's Baptist Church. Dr. R. Fuller Jaudon, long time pastor of the Tabernacle Baptist Church stated that in his estimation this rally was the greatest demonstration of cooperation among conservative Christians he had ever seen during his life-long residence in Kansas City. Rev. R. L. Decker, pastor of the Temple Baptist Church served as chairman of the meeting and is acting chairman for the Kansas City Association of Evangelicals.

The Board of Administration of the local Association holds regular monthly meetings and several projects of united evangelical action are being launched in this area.

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● Send your used clothing to our warehouse address. While we delay, those in recently liberated countries suffer. More than 40% of Belgium's children now have tuberculosis, for there is more suffering from exposure than from hunger.

Let us all do our share. Other church groups are providing for their members; as born again Protestants we can do no less. Our missionary work after the war will suffer if we fail.

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● Send your contributions to the NAE War Relief Commission. Processing and baling is expensive. Some labor and all trucking must be paid in cash. Your gifts will make this possible, and the need is imperative.

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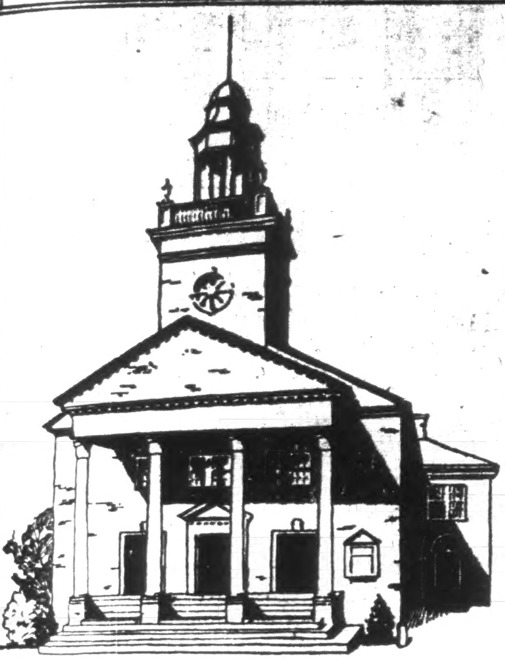

CENTRAL BAPTIST CHURCH, QUINCY, MASS.

Eight miles south of Boston, Massachusetts, is Quincy, the City of Presidents, and just a stone's throw from the historic burying ground where many of Quincy's prominent statesmen have been laid to rest, you will find the Central Baptist Church.

The year 1945 finds this church celebrating its 60th birthday. Sixty full years of faithful service to God and to the true preaching of His word as set forth in the Holy Scriptures.

The Central Baptist Church was formed as the result of a merger of the Swedish Baptist Church of West Quincy, (founded in 1885) and the Calvary Baptist Church of Quincy, (organized in 1889). At the time of the merger in 1922, the congregations of the two combined churches numbered less than 300 members. There are more than 600 names on the membership list at the present time.

Twelve states are represented in the church membership, from Maine to California and from Canada to Florida. Active membership is still retained by members in Sweden, England and South America.

Living up to its slogan "A Lively Church With A Living Christ," The Central Baptist Church has taken great strides forward in the past years, sponsoring youth conferences, Bible conferences, evangelical conferences and many other Christian enterprises. Within the past two months the South Shore Youth for Christ has come in to being, and the Central Baptist Church was chosen as the meeting place for these youth gatherings. Young people from Hingham, Braintree, Weymouth and Milton gather with the groups from several Quincy churches at these youth rallies every Saturday night.

The present church has had but five pastors since its inception in 1922. Rev. Henry F. Widen served from 1922 to 1927. He is now in Minnesota doing rural work.

Rev. Frank Littorin served from 1927 to 1938, going to Maine as a director of evangelism. He is now secretary of missions for Mass. Baptist Convention.

Rev. Frank G. Hagemann served from 1939 to 1942. Mr. Hagemann left the church to join the chaplaincy in the United States Army. He is in the front lines in Germany at this writing.

Rev. Clyde W. Taylor succeeded Mr. Hagemann, serving from 1942 to 1944 when he was called by the National Association of Evangelicals to be their secretary of missions in Washington, D.C. Rev. Douglas C. Johnston is now pastor having assumed the pastorate on New Year's Eve.

God has blessed the Central Baptist Church with a weekly radio broadcast and every Sunday night from eight to nine o'clock the word is sent forth direct from the church in song, testimony and prayer. This is the only religious broadcast originating on the south shore and we have many letters from listeners from Canada to the Gulf. The "Calvary Hour" has been on the air without interruption for 5 years.

The church has a very busy schedule from Sunday to Saturday. The Sunday School with an enrollment of nearly 300 pupils starts the day off at 9:30 and from then until the close of the evening broadcast at nine o'clock, the day is a full one. Young people's activities make up a large portion of the church program. The young people who go into Boston each week to conduct an evening service at one of the several missions in that city are the ones who are really enjoying their work for the Lord; their hearts are thrilled as one or more of those lost souls in the mission accept Christ.

Several of our young people are studying for the ministry or the missions field at Gordon College of Theology and Missions in Boston and at the Providence Bible Institute in Rhode Island. We are privileged by the Lord to take part in the support of missionaries in Colombia, Africa, Assam, China, India, South America and the Kentucky Mountains; we contribute $6,000 to this ministry annually. The current expense budget of the church is $9,000. The church became free of all encumbrances in 1943.

A Sunday School Conference was held at the Church on Monday, April 16. Ten churches were represented by their pastors and Sunday School Superintendents.

Students Say Racial Inequality At Home Hampers Missionary Work

NEW YORK (RNS) April 20—Failure to achieve racial democracy in America hampers missionary work in Asia and Africa, according to 60 per cent of 601 Protestant students of college level who participated in a survey conducted for the Student Volunteer Movement. Results of the survey were announced here by the Rev. Winburn T. Thomas, secretary of the Movement.

Sixty-seven per cent of the students, representing 37 Protestant denominations in 88 church, state, and private colleges and universities, disagreed with the statement that "missions are so linked with western economics and politics as to be an ally of western imperialism."

All but 11 per cent believed that Protestants should carry on missionary work in Latin America.

Thirty-one per cent of the students agreed that "world religion ultimately will be a synthesis of all faiths."

Dr. E. Stanley Jones, Methodist, was voted the "most outstanding missionary."

The survey, on the "Present Attitudes of Protestant Christian Students in Colleges and Universities toward the World Mission of the Church," was conducted by Miss Virginia J. Long, a student at the Biblical Seminary in New York.

Calls "Evangelicals" The Big Word In Latin America

An interesting letter has come to our desk from Dr. Walt Holcomb the nationally and inter-nationally known evangelist. He writes to say that he is having great one-day revivals "based on the grace of God."

Dr. Holcomb magnifies grace and this one word can be offered as the key to his great and fruitful ministry. He knows but one word—the word "Grace," but through its medium he stirs cities and towns everywhere. The reason is found in the fact that it is grace in terms of life—life quickened, empowered, exalted. Because this man has honored "grace,"' grace in turn has set its seal to his ministry giving souls for his hire and trophies to his service.

Writing in respect to the N. A. E. Dr. Holcomb says: "In N. A. E. you were very wise in choosing "Evangelicals" as that is the big word in Latin America." He then adds, "We must get Latin American churches into our N. A. E. I have talked to many ministers and they are all interested."

We are looking forward to publishing a message on Latin America from the pen of Dr. Walt Holcomb some time in the near future, and we are sure that our readers will await this article with keen anticipation.

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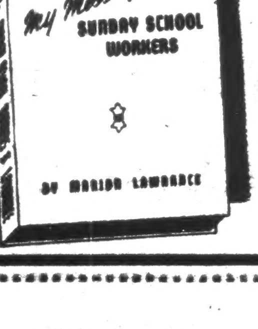

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Greece Needs The Gospel

(Continued from Page 2)

calm and relaxed. I knew something wonderful had happened to him. I helped him sit down and then his daughter and grandsons rushed out of the hut and they all together began relating the good news about grandpa. Here's the story:

A few days before, one night grandpa got up about one in the morning and shouted for his daughter: Aspasia, get up! She woke up terrified lest the old man die of heart attack or what. But he did not give her a chance to think much. He ordered her in his commandeering voice to kneel down! She said I thought my end had come. Grandpa must be deranged. But as they both knelt Grandpa began to pray and cry to God for mercy, confessing his sins. For an hour or more he was in an agony of soul and then he broke out praising God, for God in Jesus' name had washed all his sins away. Then the grandchildren joined and until morning they prayed and thanked God for Grandpa's salvation through the blood of the Lamb. At the end of the story, little James beautifully said, "Now Mr. Yphantis, we don't care if all of us die from starvation, Grandpa will be with us in heaven in the presence of Jesus.

Truly this is the power of the glorious Gospel even at death's door. Christ is never limited by any circumstances however desperate or tragic. He is limited only by the Christian's unbelief and unwillingness to trust God at all times.

SOME FACTS ABOUT GREECE

We found Greece before the war to be one of the most responsive fields in the world. Yet few people realize that Greece is one of the most spiritually neglected fields in the world. Before 1914 there were hardly over 250 evangelical Christians in the whole country. By 1940 the number increased to 15,000 or more a hopeful increase but what of the 8,000,000? Before 1940 there were less than 25 trained Evangelical workers in the whole field.

Then Mrs. Yphantis and I with several missionaries from America joined in to evangelize the country at large. These are some of our experiences in the progress of the Gospel in Greece. Going into Macedonia, particularly in the city of Katerini, a refugee centre, after two months of whole-hearted efforts there a revival broke out lasting for five months. The attendance grew steadily until, after five months, over 800 people hungrily gathered two and three times on Sundays to listen to the Word. Many were saved and carried the Gospel to the surrounding country. In western Thrace a splendid Christian worker was used for an awakening in one of the towns and surrounding country and spread from village to village with souls gloriously converted. Western Greece, Epirus and Corfu came into this awakening and with repeated visits by the Christian workers scores accepted Christ. Naturally there was opposition and persecutions worked up, but that, only aided in spreading the good news far and wide.

The war, in spite of its horrors, opened up fresh and marvelous opportunities for the advancement of the Gospel. The evangelical boys at the front lines gave their testimony in a clear and ringing way to the ones next to them. Often they would be called by superior officers and generals to give their Christian testimony before two and three thousand soldiers. The result was that scores accepted Christ during those days of extreme testing.

The unequal struggle between Greece and the Axis resulted in tremendous losses and casualties in the Greek army. The hospitals of Athens and most of the public buildings were crowded to capacity. We were led in a wonderful way to go into those hospitals and for several months, night and day, was enabled to minister to those heroes of many battles. Before that struggle ended and the Nazis entered into Athens, we were enabled to visit over 30,000 wounded and gave over 25,000 bound volumes of books, a larger number of Gospels, New Testaments and other literature. Soul after soul was touched and the hospitals changed into places of worship and praise.

With the incoming of the Nazis into Greece, that fair land was soon changed into "the land of the living dead." Yet in the face of starvation, meetings were held in different places and especially in the Government seat in the very Parliament Hall, the Word went forth three times a week and always crowded—hungry for bread for the body, but also hungry for the spiritual bread.

With each passing day, the needs of those people are increasing and accordingly our responsibility also towards a worthy people so cruelly treated. The time for the spiritual restoration of Greece has sounded. Men, through much suffering, have made ready for God's message. Can we afford to fail God again? Dare we fail God?

Do not forget to send your thank offering for the War Relief. To open the way you must give today.

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"Neath the Shadow of His Wings" (leaflet and sheet music). One of the loveliest songs of modern times. "Call to Arms"—military bugle call. "Behold He Cometh"—Enthralling words and music caught from the glamour, pomp, majesty, and military grandeur of the Apocalypse. Adult, polished, power-filled. "The Rapture"—companion song to "Behold He Cometh." Thrilling, swiftly moving! These, with several others, 25c (silver). For sheet music prices, see issue of April 4th.

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Rev. and Mrs. K. Paul Yphantis and children, David, Isabel and Phoebe. Mr. and Mrs. Yphantis have been in Greece for nine years and carried on a fruitful missionary work until repatriated on the S. S. Drothingholm in 1942. He expects to return back to Greece soon.

GREECE NEEDS THE GOSPEL

The need for physical food and clothing is tremendous. But the need for the Gospel is greater. The Allies are supplying the former, but who will give the latter. The Greek American Missionary Association for a quarter of a century has [illegible] in a pioneer field to lay solid foundations to build upon now. In seven months alone during this war, between 1941 and 1942, we gave to soldiers and civilians in Athens over half a million folders, twenty-five thousand bound books, and tens of thousands of portions and scriptures. Our stocks are entirely depleted. Help replenish Gospel literature for starving souls.

The opportunity is unparalleled

to bring the Gospel to the people of Greece. For years we experienced revivals in ATHENS, PIRAEUS, SPARTA, CRETE, MACEDONIA, and elsewhere. Everywhere scores have been led to the Lamb of God. These new converts continue their testimony even unto death. Consecrated young men and women there can do much for the Gospel with little help. Our method is to win Greeks for Christ by training and assisting native Christians. For further information send for our paper, "The Greek Evangel."

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of the
American Association for Jewish Evangelism, Inc.

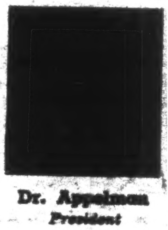
The sole basis of the work is found in Romans 10:1—

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

and our objectives are:

1. To establish and maintain Jewish evangelistic centers and to employ every known and approved method of leading Jews to Christ.
2. To prepare and distribute timely and attractively produced tracts and other kinds of Christian literature for the definite purpose of making the Gospel of Christ intelligible to the modern Jewish mind.
3. To cooperate with and to strengthen and sustain to the fullest possible extent all approved existing agencies for bringing Jews to Christ.
4. To assist local churches and union evangelistic campaigns desiring to include Jews within the scope of their ministry.
5. To use radio facilities for broadcasting the Gospel message to Israel in Yiddish and English.
6. To cooperate with approved colleges, seminaries, and Bible schools of the country in preparing workers for definite evangelistic work among Jews.
7. To prepare for the widest possible postwar evangelistic activity among Jews at home and abroad, having especially in mind the rehabilitation of Jewish life in Europe and the anticipated growth of the Palestine settlement.
8. To maintain a center for Prophetic Bible Study and Interpretation at Winona Lake, Indiana, and to extend the comfort and inspiration of prophetic truth to God's people in various parts of the country by means of Bible conferences.

We desire the prayers and gifts of the Household of Faith to the end that Israel might be saved.



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